



5000 4 80250

0039



500
#11,500





Ex Lib. John Barnard
Poughkeepsie of Mr. John Brown
Of Esphordun: —

Dated 80257

Bailliet 500

1655 folio

Thus a first, the four parts complete
with separate title page - very rare

From the library of John Barnard
with his autograph on title page.

He died in 1683. see D.N.B.

Was the biographer of Dr Heylyn
under title Theologia-Historica or

The True Life of Dr Peter Heylyn D.D.

Autograph inscription
on guard leaf

THESES SABBATICÆ.

O R,

The Doctrine OF THE SABBATH:

John WHEREIN *Remedy*

The Sabbaths {
I. Morality.
II. Change.
III. Beginning.
IV. Sanctification. } are clearly
discussed.

Which were first handled more largely in
sundry SERMONS in *Cambridge* in *New-England*
in opening of the fourth COMMANDMENT.

In unfolding whereof many Scriptures are cleared, divers Cases of Con-
science resolved, and the *Morall Law* as a rule of life to a Believer,
occasionally and distinctly handled.

By THOMAS SHEPARD, Pastor of the Church of
Christ at *Cambridge* in *New-England*.

*What evil thing is this that ye do, and prophane the Sabbath day, did not your fathers
thus, and did not our God bring all this evil upon us, and upon this City? yet ye bring
more wrath upon Israel by prophaning the Sabbath. Nehem. 13. 17, 18.*

*If ye hallow the Sabbath to do no work therein, then shall there enter into the gates of this
City Kings and Princes. Jer. 17. 24, 25.*

Pray that your flight be not in the winter, neither on the Sabbath day. Matth. 24. 20.

London, Printed by T. R. and E. M. for John Rothwell at Sun and
Fountaine in *Pauls Church-yard*. 1649.

RECEIVED 2 FEB 23 1904



The PREFACE of the AUTHOR to the READER.



That a seventh part of time hath been religiously and universally observed both under the Law and under the Gospel, is without all controversie; the great doubt and difficulty which now remains concerning this Time, is the Morality of it, whether it was thus universally observed in the Christian Churches by unwritten Tradition, or by Divine Commission; Whether from the Churches Custome or Christs Command? Whether as a Moral Duty, or as a Humane Law; for although some would make the observation of such a portion of time the soure fruit of the Ebionites superstitious doctrines, yet all the Ancient and best writers in the purest times do give such honour to it, that whoever doubts of it must either be utterly ignorant, or wilfully blinded in the knowledge of the Histories and Doctrines of those times; and must desire a Candle to shew him the Sunne at noon day: Clemens only seemes to cast some staine upon it by making all dayes equall, and every day a Sabbath; but upon narrow search, his meaning may appear, not to deny the observation of the day, but only to blame the froth and vanity of sundry Christians, who if they externally observed the day, they cared not how they lived every day after: nor is it to be wondred at, if Origen turne this day sometime into an Allegory and a continual spiritual Rest-day, who miserably transformes (many times) the plainest Scriptures into such shapes, and turnes their substance into such shadows, and beating out the best of the Kernels, feeds his guests with such chaffe and husks; and although many other Festivals were observed by those times, which may make the Sabbath suspected to be borne out of the same womb of humane custome with the rest, yet we shall finde the seventh dayes Rest to have another Crowne of glory set upon the head of it by the holy men of God in those times, then upon those which superstition so soone hatcht and brought forth, so that they that read the Histories of those times in observing two Sabbaths in some places, Easter, Whitsunday, yea divers Eibnick and heathenish dayes, will need no other comment on those texts of Paul,

The Preface to the Reader.

Wherein he condemnes the observation of Dayes; Which beginning to rise abroad in the day light of the Apostles, might well out-face the succeeding ages, and multiply with more authority in darker times; yet so, as that the seventh dayes rest (call it what you will) still kept its place and ancient glory, as in the sequel shall appear.

When therefore the good will of him who dwelt in the burning bush of the afflicted Primitive Churches, gave Princes and Emperours to be their nursing fathers; pious Constantine among other Christian Edicts, injoyes the observation of the Lords Day: wherein (if he was bound by his place to be a nourishing father) he went not beyond his Commission, in swadling and cherishing this truth and appointment of Christ, and not suffering it to dye and perish thorow the wickednesse of men; the power of Princes extending to see Christs Lawes observed, though not to impose any humane inventions and Church constitutions of their owne. Its true indeed that this princely Editt was mixed with some imperfection and corruption, it following too short in some things, and extending too farre in others; but there is no just cause for any to stumble much at this, that knowes the sick head and heart by the weak and feeble pulse and crasie temper of those clouted, though otherwise triumphing times.

The Successours of this man-child (born out of the long and weary throwes of the poore travelling Church) were enlarged generally in their care and conscience to preserve the religious honour due to this day, untill the time of Charles the Great, who in the latter end of his reign observing how greatly the Sabbath was profaned (especially by the continuance and leandnesse of Church-men) did therefore call five Nationall Councils (which I need not here mention) in all which the Sabbath is advanced to as strict observation to the full, as hath been of late yeers condemned by some in the Sabbatarian Reformers: that it is a wonder how any man should cast off all shame, and so farre forget himselfe, as to make the Sabbath a device of Fulco, or Peter Bruis, Eustachius, or the Book at Golgotha, and put the Visor of Novelty upon the aged face of it, as if it were sarce knowne to any of the Martyrs in Queen Maries time, but receiving strength and growth from Master Perkins, was first hatcht and received life from under the wings of a few late Disciplinarian Zelots.

And it cannot be denied but that the Sabbath (like many other precious appointments and truths of God) did shake off her dust, and put on her comely and beautifull garments, and hath been much honoured and magnified since the times of the Reformation; the doctrine and darknesse of Popery (like that of the Pharises) not ovely obscuring the Doctrine of Faith,
but

The Preface to the Reader.

but also of the Law and obedience of Faith, and so hath obscured this of the Sabbath; onely herein they did excell their forefathers the Scribes and Pharisees, for these added their owne superstitious resting from things needfull and lawfull to their meerely externall observation of the day; but they (unto their externall observation of the name of the Day) added their abominable prophanations to it, in May-games and May-poles, in sports and pastimes, in dancing and revellings, and so laid it level, and made it equall (in a manner) to the rest of their Holy dayes; that as they came to shuffe out the second Commandment almost out of the Decalogue, so in time they came to be blinded with that horror of darknesse, as to translate the words of the Commandment into some of their Catechismes, Remember to keep the Holy Festivals, and therefore those Worthies of the Reformation who have contended for all that honour which is due to this day, are unjustly aspersed for pleading for a Jewish and superstitious strictnesse, when the cause they handle is no other in truth, then to vindicate the Sabbath both in the Doctrine and observation of it from Papiſts prophanes; and therefore all the world may see that under pretence of opposing in others a kind of Judaizing upon this day, the adversaries of it do nothing else but maintaine a grosse point of pratticall Popery, who are by Law most ignorant and grosse prophaners of this day, and therefore when many of Christs servants are branded and condemned for placing so much of Religion in the observati^on of this day, and yet Bishop White and some others of them shall acknowledge as much as they plead for, if other Festivals be taken in with it ordained by the Church, (as that they are the Nursery of Religion and all vertue, a meanes of planting Faith and saving knowledge, of heavenly and temporal blessings; and the prophanation of them hateful to God and all good men that feare God, and to be punished in those which shall offend) they do hereby plainly hold forth, what market they drive too, and what spirit acts them in setting up mans posts by Gods Pillars, and in giving equall honour to other Festivals and Holy dayes, which those whom they oppose do maintaine as due to the Sabbath alone, upon better grounds.

The Day-star from on high visting the first Reformers in Germany enabled them to see many things, and so to scatter much, yea most of the Popish and horrible darknesse which generally over-spread the face of all Europe at that day; but diverse of them did not (as well they might not) see all things with the like clearnesse, whereof this of the Sabbath hath seemed to be one: their chief difficulty lay here; they saw a Morall command for a seventh day, and yet
with-

The Preface to the Reader.

Withall a Change of that first seventh day, and hence thought that something in it was Morall in respect of the Command, and yet something Ceremoniall because of the Change: and therefore they issued their thoughts here, that it was partly Morall and partly Ceremoniall, and hence their observation of the day hath been (answerable to their judgements) more lax and loose; whose arguments to prove the day partly Ceremonial, have (upon narrow examination) made it wholly Ceremonially; it being the usuall unhappinesse of such arguments as are produced in defence of a lesser error, to grow big with some man-child in them, which in time growes up; and so serve only to maintaine a farre greater; and hence by that part of the controversie they have laid foundations of much loosenesse upon that day among themselves, and have unawares laid the corner stones of some grosse points of Familisme, and strengthened hereby the hands of Arminians, Malignants and Prelates, as to prophane the Sabbath, so to make use of their Principles for the introduction of all humane inventions under the name and shadow of the Church; which if it hath power to authorize and establish such a day of worship: let any man living then name what invention he can, but that it may much more easily be ushered in upon the same ground: and therefore though posterity hath cause for ever to admire Gods goodnesse for that abundance of light and life powred out by those vessels of glory in the first beginnings of Reformation, yet in this narrow of the Sabbath it is no wonder if they stept a little beside the truth; and it is to be charitably hoped and beleevved, that had they then foreseene what ill use some in after ages would make of their Principles, they would have beene no otherwise minded then some of their followers and friends, especially in the Churches of Scotland and England, who might well see a little farther (as they use to speak) when they stood upon such tall mens shoulders.

Its easie to demonstrate by Scripture and argument as well as by experience, that Religion is just as the Sabbath is, and decays and growes as the Sabbath is esteemed: the immediate honour and worship of God which is brought forth and smadled in the three first Commandements, is nurst up and suckled in the bosome of the Sabbath: if Popery will have grosse ignorance and blinde devotion continued among its miserable captives, let it then be made (like the other Festivals) a merry and a sporting Sabbath; if any State would reduce the people under it to the Romish Faith and blinde obedience againe, let them erect (for luxfull pastimes and sports) a dancing Sabbath; if the god of this World would have all Professours enjoy a totall im-

munity

The Preface to the Reader.

munity from the Law of God, and all manner of Licentiousnesse allowed them without check of Conscience, let him then make an every-day Sabbath: if there hath beene more of the power of godlinesse appearing in that small inclosure of the British Nation then in those vast continents elsewhere, where Reformation and more exact Church-Discipline have taken place, it cannot well be imputed to any outward meanes more, then their excelling care and conscience of honouring the Sabbath: and although Master Rogers in his preface to the 39. Articles injuriously and wretchedly makes the strict observation of the Sabbath the last refuge of lies by which stratagem the godly Ministers in former times being driven out of all their other strong holds, did hope in time to drive out the Prelacy and bring in againe their Discipline; yet thus much may be gathered from the mouth of such an accuser that the worship and government of the Kingdome and Church of Christ Jesus is accordingly set forward as the Sabbath is honoured; Prelacy, Popery, Prophānesse must downe and shall downe in time, if the Sabbath be exactly kept.

But why the Lord Christ should keep his servants in England and Scotland to cleare up and vindicate this point of the Sabbath, and to welcome it with more Love then some precious ones in forraigne Churches, no man can imagine any other cause then Gods owne Free Grace and tender Love, whose Wind blowes where and when it will; Deus nobis hæc otia fecit, and the times are coming wherein Gods worke will better declare the reason of this and some other discoveries by the British Nation, which modesty and humility would forbid all sober minds to make mention of now.

That a seventh dayes rest hath (therefore) beene of universall observation, is without controversie; the Morality of it (as hath been said) is now the controversie; in the Primitive times when the Question was propounded Servasti Dominicum? hast thou kept the Lords Day? their answer was generally this, Christianus sum, intermittere non possum; i. I am a Christian, I cannot neglect it: the observation of this day was the badge of their Christianity. This was their practise; but what their judgment was about the Morality of it is not safe to enquire from the tractates of some of our late Writers in this controversie; for it is no wonder if they that thrust the Sabbath out of Paradise, and banish it out of the world untill Moses time, and then make it a meere ceremony all his time till Christs Ascension, if since that time they bring it a peg lower, and make it to be a humane Constitution of the Church, rather then any Divine Institution of Christ Jesus; and
herein

The Preface to the Reader.

herein, those that oppose the Morality of it by dint of argument, and out of candor and conscience propose their grounds on which they remaine unsatisfied, I do from my heart both highly and heartily honour, and especially the labours of Master Primrose and Master Ironside, many of whose Arguments and Answers to what is usually said in defence of the Morality of the Day, who ever ponders them, shall find them heavy; the foundations and sinewes of whose discourses I have therefore had a speciall eye to in the ensuing Theſes, With a most free submission of what is here returned in answer thereto, to the censure of better minds and riper thoughts, being verily perswaded that Whoever finds no Knots or Difficulties to humble his spirit herein, either knows not himselfe, or not the Controversie: but as for those whose chiefe arguments are reproaches and revilings of embittered and corrupt hearts rather then solid reasons of modest minds; I wholly decline the pursuit of such creatures whose Weapons is their swell, and not any strength, and do leave them to his tribunal who judgeth righteously, for blearing the eyes of the world, and endeavouring to exasperate Princes, and make wise men beleeve that this Doctrine of the Sabbath is but a late Novelty, a Doctrine tending to a high degree of Schisme, a phanatick Juduizing, like his at Tewksbury Sabbata sancta colo. i.e. a peece of Disciplinary Policy to advance Presbytery, a superstitious seething over of the hot or Whining simplicity of an over-rigid, crabbed, precise, crack-brain'd Puritanicall party: the righteous God hath his little dayes of judgement in this life to cleare up and vindicate the righteous cause of his innocent servants against all gainsayers, and Who sees not (but those that will be blinde) that the Lord hath begun to do something this Way by these late broyles? the controversie God hath with a Land, is many times in defence of the controversies of his faithfull Witnesses; the sword maintaines argument, and makes way for that which the Word could not; those plants which (not many yeares since) most men would not beleeve not to be of Gods planting) hath the Lord puld up: the three innocent Fire-brands so fast tyed to some Foxes tayles, are now pretty well quencht, and the tayles almost cut off; this cause of the Sabbath also the Lord Iesus is now handling; God hath cast downe the Crownes of Princes, stained the Robes of Nobles with dirt and blood; broken the Croziers, and torne the Miters in peeces for the controversie of his Sabbath, Jer. 17. 27. he hath already made way for his Discipline also (which they feared the precise Sabbath would introduce againe) by such a Way as hath made all hearts to ake, just according to the words never to be forgotten,

The Preface to the Reader.

gotten of Mr. Udal in his preface to the Demonstration of Discipline. The Council of Matiscou imputed the irruption of the Goths into the Empire, to the prophanation of the Sabbath. Germany may now see, (or else one day they shall see) that one great cause of their troubles is, that the Sabbath wanted its Rest, in the dayes of their quietnesse. England was at rest, till they troubled Gods Sabbath. The Lord Jesus must reigne; the Government of his House, the Lawes of his Kingdome, the Solemn dayes of his worship must be established; the cause of his suffering and afflicted servants (not of our late religious scorers at Ordinances, Lawes and Sabbaths) who are now at rest from their labours, but in former times wept, and prayed and petitioned, and preacht and writ, and suffered, and dyed for these things, and are now crying under the altar, must and shall certainly be cleared before men and Angels: Heaven and earth shall passe away, before one tittle of the Law (much lesse a whole Sabbath) shall perish.

But while I am thus musing, me thinks no measure of tears are sufficient to lament the present state of times, that when the Lord Jesus was come forth to vindicate the cause and controversie of Sion, there should rise up other Instruments of spiritual wickednesses in high places, to blot out the name and sweet remembrance of this Day from off the face of the earth. The enemies of the Sabbath are now not so much negligent time-servers, and aspiring brambles whom Preferment principally byassed to knock at the Sabbath; but those who have eaten bread with Christ, (a generation of professing people) do lift up their heele against his Sabbath: so that what could not formerly be done against it by Angels of darknesse, the old Serpent takes another course to effect it by seeming Angels of light; who by a new device are raised up to build the sepulchres of those who persecuted the Prophets in former times, and to justify all the Books of sports, and the reading of them, yea all the former and present prophanations, yea scoffs and scornes agninst the Sabbath day.

For as in former times they have Ceremonialized it out of the Decalogue, yet by humane constitution have retained it in the Church; so these of later times have Spiritualized it out of the Decalogue, yea out of all the Churches in the world. For by making the Christian Sabbath to be only a spirituall Sabbath in the bosome of God, out of Heb. 4. they hereby abolish a seventh dayes Sabbath, and make every day equally a Sabbath to a Christian man.] This I hope Will be the last, but it is the most specious & fairest colour and banner that ever was erected to fight under against the Christian Sabbath; and is most fit to deceive not only some sudden men of loose & wanton wits, but especially men of spiritual, but too shallow minds. In times of Light (as these are reputed to be) Satan comes not abroad usually to deceive

The Preface to the Reader.

deceive With fleshly and grosse forgeries, and his cloven foot, (for every one almost would then discern his baltings) but with more mystical, yet strong delusions, and invisible chaines of darknesse, whereby he binds his captives the faster to the judgment of the great day. And therefore the Watchword given in the bright and shining times of the Apostle, was, to
a. 4. Try the Spirits; and, Believe not every Spirit; And take heed of Spirits, who indeed Were only fleshly and corrupt men, yet called Spirits, because they pretended to have much of the Spirit, and their doctrines seemed only to advance the Spirit; the fittest and fairest cobwebs to deceive and intangle the world in those discerning times, that possibly could be spun out of the poisonfull bowels of corrupt and ambitious wit.

The times are now come, wherein by the refined mystical divinity of the old Monks, not only the Sabbath, but also all the Ordinances of Christ in the New-Testament are allegorized and spiritualized out of the world: And therefore 'tis no marvel when they abolish the outward Sabbath because of a spirituall and inward Sabbath in Christ, if (through Gods righteous judgment blinding their hearts) they be also left to reject the outward Word, because of an Inward word to teach them; and outward Baptisme and Lords Supper, because of an inward Baptisme by the Holy Ghost and spirituall Bread from Heaven the Lord Christ Jesus; and all outward Ordinances, Ministries, Churches, because of an inward Kingdome and Temple: and the Argument will hold strongly, that if because they have an Inward Sabbath of Rest in the bosome of Christ (which I deny not) that they may therefore cast away all externall Sabbaths, they may then very Well reject all outward Baptisme, Lords Supper, all Churches, all Ordinances, because herein there is also the Inward Baptisme, spirituall feeding upon Christ and inward Kingdome and Temple of God. But thus they wickedly separate and sever what God hath joyned and may Well stand together, through the madness of which hellish practise I have long observed almost all the late and most pernicious errors of these times arise; and those men who have formerly wept for Gods precious Sabbaths and Ordinances, and have prayed for them, and pleaded for them, and have offered their lives in sacrifice for them, and fought for them, yea, that have felt perhaps the comfort, sweetnesse, and blessing of Gods sabbaths, yea, the redeeming and saving power of Gods ordinances to their own soules; yet through pre-rences of more spiritual enjoyments above, and beyond, and without all these, they can part with these their old friends without weeping, and reject them as polluted rags, and fleshly formes, and dark vailes and curtains which must be drawn aside, that so they may not hinder the true Light from shining in them.

This

The Preface to the Reader.

This therefore is the reason why the love of many at this day is grown cold toward the externall Sabbath; because the internall and spirituall Sabbath is now all in all: And therefore many men walk either with bold consciences, and will observe no Sabbath; or else with loose consciences, thinking it lawfull to observe it (if men Will injoyne it) but not thinking that they are tyed and bound thereunto from any precept of God. That place of Hebrews 4. Which they so much stick to, wants not light to demonstrate that the Sabbatisme there may Well agree not only with the internall, but the outward Christian Sabbath: But some of the ensuing Theſes will serve to clear up these things. This only I fear; that because of these indignities done thus to Gods sabbaths even by the under-workings of some of Gods own people, that the time hastens wherein if no man should speak, yet the right hand of the sore displeasure of a provoked God by plagues and confusion upon the glory of all flesh, will plead for his own Name, and for that in speciall which is engraven upon the forehead of his holy Sabbaths. Jerusalem remembred with regret of heart, in the dayes of her affliction and misery, all her pleasant things, and especially this of the Sabbath, Lam. 1. 7. If the dayes of our rest and quietnesse cannot make us to relish the good things of his temple in the fruition of our Sabbaths; then doubt not of it, but that the dayes of our affliction shall make a remnant to remember that they were pleasant things. Of all the mercies of God to Israel, this is reckoned to be one of the greatest, that he gave his Lawes to Israel, Psal. 147. 19, 20: And of all Lawes, this of the Sabbath; (For so the remnant of the Captivity acknowledged it, Nehem 9. 14. who perhaps had far lower thoughts of it before their bondage.) And if the very making of it known be such a sweet mercy, What then is the rest and peace of it, the blessing and comfort of it? for Which I doubt not but many thousands are admiring God in heaven at this day. And shall a shady imagination of an Every-day-sabbath, make us sell away for nothing such a heavenly and precious season, & make it common? The Lord Jesus wisht his Disciples to pray that their flight from Jerusalem might not be in winter, nor on the sabbath-day, Mat. 24. 20. accounting it a great misery, that his people should lose the publike benefit (through the disturbance of any) of one Sabbath-day; (for be it Jewish or Christian sabbath, I now dispute not; sure I am it was a Sabbath-day, which it seems was to continue after Christs ascension to the Father, and therefore not wholly ceremonial) And shall We account it no affliction or misery to fight or flie, to ride or go, to work or play, to heare the Word in publike, or stay at home upon the Sabbath-day? Is it no mercy in these days to injoy many Sabbaths, which was so sore a misery in Christs account, and

The Preface to the Reader.

in the Apostles days to lose but one? if mans heart be lost in the necessary cumbers of the week, (upon the Sabbath) the Lord is wont to recall it again to him; if any feare that the time of grace is past, the continuance of the Sabbaths, (the speciall seasons of grace) confutes him; if a mans soul be wearied with daily griefs and outward troubles, the bosome of Iesus Christ (which is in speciall wise opened every Lords day) may refresh him; and shall we have and professe so little love to such a time, (more precious then gold to humbled hearts) as to cast away such a rich portion of precious time, and make it common under a pretence of making every day a Sabbath, which is either impossible to do, or sinfull: the lowdest voice (one of them of the love of Christ, which now sounds in the world continually in the ears of his People, is this; Come into my bosome ye weary sinners and enjoy your rest; and the next voice to that is this of the Sabbath to call us off from all occasions, and then to say to us, Come to me my People, and rest in my bosome of sweetest mercy all this day: Which call would not be a mercy, if it were every day; for then our own occasions must be neglected, which the wise and fatherly providence of God forbids; and spirituall work only minded and intended, which God did never command: Nor should any marvel that the voice of the Law should contain such a voice of Love, and therefore should not think that this controversie about the Law (or for this one Law of the Sabbath) is unfit and unsutable to these Evangelical and Gospel times: for although the Law is dreadfull and full of terror as considered without Christ, and is to man fallen a voice of words and a voice of terror and feare, which genders unto bondage; yet as it is revealed with reference to Christ, and a people in Christ, so every Commandement doth spirare amorem (as he speaks) and breathes out Christs love, for which the Saints cannot but blesse the Lord with everlasting wonderment that ever he made them to know these heart-secrets of his good will and love, especially then when he writes them in their hearts, and thereby gives unto them the comfort thereof. And verily if it be such a sweet voyce of love to call us in to this Rest of the day, certainly if ever the English Nation be deprived of these seasons (which God in mercy forbid) it will be a black appearance of God against them in the dayes of their distresse, when he shall seem to shut them out of his Rest in his bosome by depriving them of the Rest of this Day. What will ye do in the solemn day, in the day of the feast of the Lord? For lo they are gone because of destruction; Egypt shall gather them, Memphis shall bury them, their silver shall be desired, nettles shall possesse them, thorns shall be in their Tabernacles; the dayes of visitation are come, the dayes of recompence are come, Israel shall know.

The Preface to the Reader.

know it; the prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatred. *Hos 9. 5, 6, 7.* But let men yet make much of Gods Sabbaths, and begin here; and if it be too tedious to draw neere to God every day, let them but make conscience of trying and tasting how good the Lord is but this one day in a week, and the Lord will yet reserve mercy for his people, *Jer. 17. 24, 25, 26.* for keep this, keep all; lose this, lose all: which least I should seeme to plead for out of a frothy and groundlesse affection to the Day, and least any in these times should be worse then the Crane and the Swallow who know their times of returne, I have therefore endeavoured to cleare up those foure great difficulties about this Day in the Theses here following. 1. Concerning the Morality. 2. The Change. 3. The Beginning. 4. The Sanctification of the Sabbath. Being fully perswaded that whosoever shall break one of the least Commandments, and teach men so, shall be called least in the Kingdome of God. I do therefore desire the Reader to take along with him these two things.

1. Suspending his judgment concerning the truth and validity of any part or of any particular Thesis, untill he hath read over the Whole; for they have a dependance one upon another for mutuall clearing of one another; and least I should bis costum apponere, and say the same thing twice, I have therefore purposedly left out that in one part, and one Thesis which is to be cleared in another, either for proof of it, or resolution of Objections against it; and although this dependance may not so easily appeare (because I have not so expressely set down the method) yet the wise-hearted I hope will easily finde it out, or else pick out and accept what they see to be of God, in such a confused heap; for it was enough to my ends if I might lay in any broken pieces of timber to forward this building, which those that are able to wade deeper into this controversie, may please to make use of (if there be any thing in them, or in any of them) in their owne better and more orderly frame; for it hath beene, and still is my earnest desire to heaven that God would raise up some or other of his precious servants to cleare up these controversies more fully then yet they have beene, that the zeale for Gods Sabbaths may not be fire without light, which perhaps hath hitherto beene too little through the wickednesse of former times, encouraging the books one way, and suppressing those of most weight and worth, for the other.

2. To consider that I do most willingly give way to the publishing of these things; which I could in many respects have much more readily

The Preface to the Reader.

dily committed to the fire then to the light; when I consider the great abilities of others; the need such as I am have to sit down and learn; the bazaras and knocks men get onely by coming but into the field in Polemicall matters, and the unusefulnessse of any thing herein for those in remote places Where knowledge abounds, and Where to cast any thing of this nature, is to cast Water into the Sea; I confesse I am ashamed therefore to be seene in this garment; and therefore that I have thus farre yeelded, hath beene rather to please others then my selfe, Who have many Wayes compelled me hereunto; the things for substance contained herein Were first preached in my ordinary course upon the Sabbath dayes in opening the Commandments; the desires of some Students in the Colledge, and the need I saw of resolving some doubts arising about these things in the hearts of some ordinary hearers among the people, occasioned a more large discussing of the controversie; to Which I was the more inclined, because one among us (Who wanted not abilities) Was taken away from us, Who had promised the clearing up of all these matters; when therefore these things were more plainly and fully opened and applyed to the consciences of some more popular capacities as well as others, I Was then put upon it to reduce the doctrinall part of these Sermons upon the fourth Commandment, into certaine Theses for the use of some Students desirous thereof; which being scattered and coming to the view of some of the Elders in the Country, I Was by some of them desired to take off some obscurity arising from the brevity and littlenesse of them by greater enlargements and a few more explications of them which promising to do, and then comming to the hearing of many; I was then desired by all the Elders in the Country then met together to commit them to publike view; which hitherto my heart hath opposed, and therefore should still have smothered them, but that some have so farre compelled me, as that I feared I should resist and fight against God, in not listning to them; in which many things are left out, which perhaps might be more usefull to a plaine people, which then in the application of matters of Doctrine were publicly delivered; and some few things are added, especially in that particular wherein the directive power of the Moral Law is cleared against the loose wits of these times. We are strangers here (for the most part) to the books and writings which are now in Europe, but its much feared that the increase and growth of the many Tares and Errours in England, hath beene by reason of the sleepinessse of some of the honest husbandmen; and that those who are best able to pluck them up, have not seasonably stood in the gap,
and

The Preface to the Reader.

and kept them out by a zealous convicting and publike bearing witness against them by word and writing, and that therefore such as have with too much tenderneſſe and compliaunce tolerated Errours, Error will one day grow up to that head that it will not tolerate or ſuffer them to ſpeak truth; We have a Proverb here, That the Devill is not ſo ſoon riſen, but Chriſt is up before him; and if any of his precious ſervants have ſlept and lien longer a bed then their Maſter hath done, and have not ſpoken or printed ſoone enough for Jeſus Chriſt in other matters, yet oh that in this matter of the Sabbath God would betimes awaken; and that theſe Weakneſſes might ſtir up their ſtrength: for I much fear and foreſee that if it be not done, there is an houre and a nick of temptation in ſuch a juncture of times approaching, wherein the enemy will come in like a flood, and riſe up from all quarters againſt the Doctrine of the Sabbath, and then farewell all the good dayes of the Sonne of man, if this be loſt, which then men ſhall deſire to ſee and ſhall not ſee them. I have therefore been the more willing to let my own ſhame and Weakneſſe appear to the World (if ſo it be found) if this might be any means of doing the leaſt good for keeping up the price of Gods Sabbaths in the hearts of any; I have therefore ſpent the more time about the Morality of the Sabbath, becauſe the clearing up of this, gives light to all the reſt.

Tho. Shepard.

Imprimatur,

Joſeph Caryl.


The Standard.

1875

Joseph Smith.



The generall CONTENTS of the *Theses* concerning the *Morality of the Sabbath*.

1.  O D is the superiour disposer of mans time. *Thes. 1*
2. Man who is made next to God, and to return to his rest at the end of the larger circle of his life, is to return to him at the end of the lesser circle of every week. *Thes. 7*
3. What a Moral Law is not. *Thes. 10, 11*
4. How a Divine Law may be said to be Moral. *Thes. 14*
5. What a Moral Law is strictly taken. 16
6. A Moral Law considered in a strict sence is not good meerly because commanded, but is therefore commanded because it is good. 17
7. What is that goodnesse in a Moral Law for which it is commanded. 21
8. By what Rules may that goodnesse be known, which are foure 24, 25
9. Divers consecratories flowing from the description of a Moral Law,
1. That Divine *determination* of something in a Law doth not alway take away the morality of it. 26
2. That those are not Moral Lawes only, which are known to all men by the light of corrupt nature 29
3. That the whole Decalogue in all the parts of it is the Moral Law of God : *Thes. 30.* where Objections are answered to 38
10. Three sorts of Lawes which were among the Jewes, Moral, Ceremonial, Judicial. 38
11. The true state of the Question whether the Sabbath be a Moral or Ceremonial Law. 43
12. The agreement on all hands how far the Law of the Sabbath is Moral. 44
13. Something general is agreed on, and whether it lies under this general, *viz.* a seventh day. 46
14. The chief means of resolving this controversie in opening the meaning of the fourth Commandment. 47
15. The things which are Moral in the fourth Commandment, are either primarily or secundarily Moral. 48
16. Those things which are primarily and generally Moral in the fourth Commandment, are three {
1. A time of worship.
2. A day.
3. A seventh day determined.
17. Not the worship it selfe but only the Solemne time of it is required in the fourth Commandment. 53
18. How holy duties are for time. 56
19. Instituted worship is not directly required in the fourth, but in the second Come

The Contents.

Commandment, wherein the meaning of the second Commandment is occasionally cleared against <i>Wallrus</i> .	<i>Thes. 59</i>
20. If the morall worship it self be not required herein, much lesse is the whole Ceremonial worship.	<i>Thes. 63</i>
21. Neither the publike worship only, nor Jewish holy dayes required in this fourth Commandment.	64
22. Not a part of a day, but a whole day is morall by the fourth Commandment.	65
23. Gods wisdom did rather choose a whole day together for special worship then borrow a part of every day	66
24. The sinne of <i>Familists</i> and others who allow God no special day, but make all dayes equal	68
25. How any day is said to be holy, and that though all places are alike holy, yet all dayes are not therefore alike holy.	69, 70
26. Answer to such Scriptures as seem to make all dayes alike holy under the New Testament.	72, 73, 1079
27. The chief reason why some abolish the day of the Sabbath in the fourth Commandment, is because they abandon the whole Decalogue it self as any Rule of life unto his people.	79
28. An inward Sabbath may well consist with a Sabbath day.	80
29. The great controversie whether the Law be a rule of life to a beleever, discussed in sundry <i>Theses</i> .	82
30. The Spirit is not the rule of life.	86
31. Not the will of Gods Decree, but the will of his command is the rule of life	91
32. The fundamental Errour of <i>Antinomians</i> .	93
33. The rule of the Law is kept in Christ as matter of our Justification, not Sanctification.	94
34. How Christ is our Sanctification as well as our Justification.	95
35. Duties of Christian thankfulnesse to God were not performed by Christ for beleivers under that notion of thankfulnesse, but by way of merit	97
36. Whether a beleever is to act in vertue of a Command.	98
37. The sin of those who affirme that Christian obedience is not to be put forth by vertue of a Command.	100
38. To act by vertue of a Commandment, and by vertue of Gods Spirit, are subordinate one to another.	101
39. Whether the Law is our rule as given by <i>Moses</i> on mount <i>Sinai</i> , or only as it is given by Christ on mount <i>Sion</i> .	102
40. How Works and Law-duties are sometime commended and sometime condemned	105, 106
41. The new creature how it is under the Law.	107
42. How the children of God under the Old Testament were under the Law as a Schoolmaster, and not those of the New.	108
43. How the Gospel requires doing, and how not, and about conditional promises in the Gospel.	110
44. Various motives to obedience from the Law and Gospel, from God as a Creator, and from Christ as a Redeemer, do not vary the Rule.	111
45. Unbelief is not the only sin.	112
46. Three evils arising from their Doctrine who deny the Directive use of the moral Law.	113
47. The sin of such as deny the humbling work of the Law under Gospel ministrations.	114
48. Their	

The Contents.

48. Their Error who will not have a Christian pray for pardon of sin, or mourne for sin.	Thes. 115
49. Whether Sanctification be a doubtful evidence, and may not be a first evidence, and whether the Gospel and all the promises of it belong to a sinner as a sinner, and whether sight of corruption be (by the Gospel) the settled evidence of salvation as some plead for.	117
50. Whether the first evidence be without the being, or only the seeing of grace.	118
51. The true grounds of evidencing Gods love in Christ, cleared.	119
52. Not only a day, nor only a Sabbath day, but a seventh day determined is the last thing generally moral in the fourth Commandment.	120, 122
53. That which is particularly moral herein, is this or that particular 7 th day.	123
54. The morality of a Sabbath may be as strongly and easily urged from the Commandment of observing that particular seventh day from the Creation, as the morality of a day	125
55. It is not in mans liberty to take any one of the seven dayes in a week to be the Christian Sabbath.	126
56. A determined time is here required, but not what Nature, but what Counsel shall determine, and consequently this or that seventh day.	130
57. The force of Gods example in resting the seventh, and working six dayes, how far it extends.	132
58. No reason that God must have a seventh year, because he will have a seventh day.	134
59. How a circumstance of time is capable of morality.	137
60. The Law of the Sabbath is a Homogeneal part of the Moral Law, and is therefore Moral: and whether it be Moral in respect of the letter.	138
61. Whether the Decalogue is said to be the Moral Law in respect of the greater part only.	139
62. The Law of the Sabbath hath equal glory with all the other nine Morals, and hath therefore equal morality.	140
63. The Sabbath was given as a Moral Law to man in innocency.	151
64. The Sabbath said to be sanctified, <i>Gen. 2.</i> not meerly in a way of Destination or Anticipation.	162
65. <i>Adam</i> in innocency might need a Sabbath.	174
66. No types of Christ given to man in innocency.	177
67. The Sabbath was no type in respect of its original institution.	178
68. The Heathens by the light of corrupt nature had some kind of knowledge of the Sabbath.	189
69. The Law of nature diversly taken, and what it is.	194
70. No argument to prove the Sabbath Ceremonial, because Christ appointed no special day for the Lords Supper.	198
71. No argument to prove the Sabbath Ceremonial, because it is reckoned among the Ceremonials.	199
72. Christ is not said to be the Lord of the Sabbath, because it was Ceremonial.	200
73. Though the Sabbath be made for man, yet it is not therefore Ceremonial.	201
74. A fond distinction of the Sabbath <i>in sensu mystico & literali.</i>	202
75. Although we are bound to rest every day from sin, yet we are not therefore to make every day a Sabbath.	203
76. The Sabbath was not proper to the Jewes, because they only were able (as some say) to observe the exact time of it.	204
77. An answer to Mr. <i>Carpenters</i> and <i>Heylins</i> new invented argument against the morality of the Sabbath.	206



PART. I.

The Morality of the Sabbath.

Wherein the chief Arguments used by *Gomarus*, *Mr. Primrose*, *Mr. Ironside*, *Mr. Broad*, with sundry others against it, are briefly answered; the reasons for it more fully cleared:

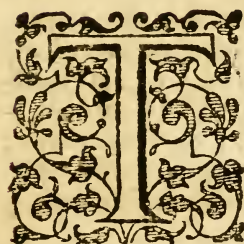
Wherein also the great Controversie, whether the whole *Morall Law* contained in the Decalogue be a Rule of life to a Beleever, is occasionally and distinctly handled.





THE M O R A L I T Y O F T H E S A B B A T H.

THE S I S I.



Time is one of the most precious blessings, which worth-
lesse man in this world enjoies, a jewel of inestimable
worth, a golden stream dissolving, and as it were,
continually running down by us, out of one eternity
into another; yet seldom taken notice of untill it is
quite pasted away from us; Man (saith *Solomon*)
knows not his time, *Eccles. 9. 12.* It is therefore most

1.

just and meet, that he who hath the disposing of all
other things lesse precious and momentous, should also be the supream Lord
and disposer of all our times.

Thesis 2.

He who is the disposer of all our times, is the sovereign Lord of our per-
sons also, and is therefore the utmost and last end of both: for if our persons
and all our times be of him, they are then to be improved for him, as he sees
most meet.

2.

Thesis 3.

Now although all creatures in the world, are of God, and for God, so
that being of him, they receive their being from him as their first, efficient,
and being for him, are therefore * preserved and governed by him, as their
utmost end; yet no other inferiour visible creature is set so near to God, and
consequently is not in that manner for God, as man is.

3.

* Deus quā
principiū, dā
esse, quā finis
firmas & sta-
bilis esse dā
tam, Gibo-
beut. de lib.
dei & creat.

Thesis 4.

For although all inferiour creatures are made *lastly* for God, yet they are
made *nextly* for man; but man having nothing better then himself, between

4.

him and God, is therefore made, both lastly and nextly for God, and hence it is, that no inferiour creature, which comes out and issueth from God, hath such a reflux and return again back unto God, as man hath; because, in and by this reflux and return into him, mans immortall being is eternally preserved, like water running into the sea again, from whence it first came.

Thesis 5.

5. For whatever is set next, and as it were contiguous to eternall, is eternall; *Omnæ contiguous aeterno spiritali est æternum* (say some). and hence it is that the soul is eternall, because it is made nextly for God, and as it were contiguous to him. The body also shall be eternall, because contiguous to the eternall soul: But no other inferiour creatures are thus eternall: For although they be made nextly for man, yet so, as that they are firstly for the body, which is of it self mortall, and not eternall, and therefore not being contiguous to that which is spiritually eternall, are not so themselves; and the reason of this is, because all inferiour creatures, as they come out from God, so their motion is toward man, for whom they are nextly made, and they go out strait forward from God, as it were in a strait line toward man, to the last end and term of which strait line when they are come, in the service of man, they cannot then proceed any further, and doe therefore perish and cease to be, without reflecting or returning back again immediatly unto God. But man being made immediatly and nextly for God, hath therefore his motion so toward God, as that he returns immediatly unto him again, and is not led in a strait line, but led (as it were) about in a circular motion, and hence returning immediatly to him, he is hereby eternally preserved in him, for whom he is immediatly made, and unto whom he is nextly contiguous, as hath been said.

Thesis 6.

6. Now although in this return of man to God (supposing it to be internall, regular and spirituall) mans blessed being once lost is hereby recovered and preserved in God, yet when man is left unto himself, the motions of his soul, out of this circle, in straying from God, are innumerable, and would be endless, if God who set him next unto himself, did not some time or other, recall, return, and lead him back again (as it were in a heavenly circle) into himself.

Thesis 7.

7. Look therefore as when man hath run his race, finished his course, and passed through the bigger and larger circle of his life, he then returns unto his eternall rest; so it is contrived and ordered by divine wisdom, as that he shall in a speciall manner return unto and into his rest once at least within the lesser and smaller circle of every week, that so his perfect blessedness to come, might be foretasted every Sabbath day, and so be begun here: that look as man standing in innocency, had cause thus to return from the pleasant

fant labours of his weekly paradise imploiments (as shall be shewn in due place) To man fallen much more from his toilsome and wearisome labours, to this his rest again : And therefore, as because all creatures were made for man, man was therefore made in the last place after them ; so man being made for God and his worship, thence it is that the Sabbath (wherein man was to draw most near unto God) was appointed after the creation of man, as * *Peter Martyr* observes: For although man is not made for the Sabbath meerly in respect of the outward rest of it, as the Pharisees dreamed, yet he is made for the Sabbath in respect of God in it, and the holinesse of it, to both which then the soul is to have its weekly revolution back again, as into that Rest, which is the end of all our lives, labour, and in speciall of all our weekly labour and work.

* Tu hic ordinem consideras, alia creatura, propter hominem, ideo post illa conditur homo.

Non o vero ad Dei cultum, ideo statim post illius creationem Sabbathi benedictio, & sanctificatio inducitur. Per. Mart. in prac. 4^{ta}

This is 8.

As therefore our blessed rest in the fruition of God at the end and period of our lives, is no ceremony, but a glorious priviledge; and a morall duty, it being our closing with our utmost end to which we are called : so it cannot be that such a Law which calls and commands man in this life to return to the same rest for substance every Sabbath day, should be a ceremoniall, but rather a morall and perpetuall law : unlesse it should appear that this weekly Sabbath like the other annuall Sabbath, hath been ordained and instituted principally for some ceremonious ends, rather then to be a part, and indeed the beginning of our rest to come ; there being little difference between this and that to come ; but only this, that here our rest is but begun, there it is perfected ; here it is interrupted by our weekly labours, there it is continued, here we are led into our rest by means and ordinances, but there we shall be possessed with it, without our need of any help from them ; our God who is our rest, being then become unto us immediately *All in All*.

8.

This is 9.

Were it not for mans work and labour ordained and appointed for him in this life, he should enjoy a continuall Sabbath, a perpetuall Rest. And therefore we see, that when mans life is ended, his sun set, and his work done upon earth, nothing else remains for him, but only to enter into his perpetuall and eternall Rest: All our time should be solemn and sacred to the Lord of time, if there were no common work and labour here, which necessarily occasions common time ; why then should any think that a weekly Sabbath is ceremoniall, when, were it not for this lifes labour, a perpetuall and continuall Sabbath would then be undoubtedly accounted morall. Its hard for any to think a servants awfull attendance on his Lord and Master at certain speciall times not to be morally due from him ; who but for some more private and personall occasions allowed him to attend unto, should at all times continually be serving of him.

9.

Thesis 10.

10. The word Morall is *ἠθικόν*, and no Scripture phrase, and therefore not proper, fitly and fully to expresse the question in controversie, to wit, whether the fourth Commandment be a morall precept. The best friends of this word finde it slippery, and can hardly tell what it is, and what they would have to be understood by it, and hence it is become a bone of much contention, a fit mist, and swamp for such to fight in, who desire so to contend with their adversaries, as that themselves may not be known, either where they are, or on what ground they stand: Yet it being a word generally taken up, and commonly used, it may not therefore be amisse, to follow the market measure, and to retain the word with just and meet explications thereof.

Thesis 11.

11. They who describe a morall law, to be such a law as is not typically ceremoniall; and therefore not durable, do well and truly expresse what it is not, but they do not positively expresse what it is.

Thesis 12.

12. Some describe and draw out the proportions of the morall law, by the law of nature, and so make it to be that Law, which every man is taught by the light of nature. "That which is morally and universally just (say some) which reason, when it is not misled, and the inward law of nature dictateth; by common principles of honesty, or ought to dictate unto all men without any outward usher: It is that (say others) which may be proved not only just but necessary, by principles drawn from the light of nature, which all reasonable men, even in nature corrupted, have still in their hearts, which either they do acknowledge, or may at least be convinced of without the Scriptures, by principles still left in the hearts of all men. But this description seems too narrow: For 1. Although it be true that the law naturall is part of the law morall, yet if the law morall be resolved into the law of nature only, and the law of nature be shrunk up and drawn into so narrow a compasse, as what the principles left in corrupt man only suggest and dictate; then it will necessarily follow, that many of those holy rules and principles are not the law of nature, which were the most perfect impressions of the law of nature, in mans first creation and perfection, but now by mans apostacy are obliterated and blotted out, unless any shall think worse then the blinde Papists, either that mans minde is not now corrupted by the fall, in loosing any of the first impressions of innocent nature; or shall maintain with them, that the Image of God (of which those first impressions were a part) was not naturall to man in that estate. 2. It will then follow, that there is no *morale discipline* (as they call it) that is, nothing morall by discipline informing, or positively morall, but only by nature dictating, which is crosse not only to the judgements, but solid Arguments of men judicious and most indifferent. 3. If that only is to be accounted morall which

is so easily known of all men, by the light of nature corrupted, then the imperfect light of mans corrupt minde must be the principall judge of that which is morall, rather then the perfect rule of morality contained in the Scripture. which assertion would not a little advance corrupt and blinde nature, and dethrone the perfection of the holy Scripture.

Thesis 13.

They who define a morall law, to be such a law as is perpetuall and universall, binding all persons in all ages and times, do come somewhat nearer to the mark, and are not far off from the truth, and such a description is most plain and obvious to such as are not curious: and in this sense our adversaries in this cause affirm the Sabbath not to be morall, meaning, that it is not a law perpetuall and universall. Others on the contrary affirming that it is morall, intend thus much, that it is perpetuall and universall, a law which binds all persons, all times, and in all ages, and herein lies the chief matter of controversie at this day. Now in what respect and how far forth the law of the Sabbath is perpetuall, shall be hereafter shewn; mean while it may not be amisse to enquire more narrowly into the nature of a morall law. For though a law primarily morall is perpetuall, yet perpetuity seems to be an adjunct rather then of the essence of a morall law, and the difficulty will still remain untoucht, *viz* to know when a law is perpetuall, and what is internall and intrinsicall to such a law as makes it perpetuall or morall; whereinto I would not search, least I should seem to affect curiosity, but that our criticall adversaries put us upon it, with whom there is nothing lost in case we gain nothing by wrastling a little with them upon their own grounds, where for a while we shall come up to them.

Thesis 14.

A divine law may be said to be
 morall two waies, } 1. More largely and generally morall. 14.
 2. More strictly and specially morall.

Thesis 15.

A law generally morall is this, *viz* that the whole sovereign will of the Lord be done and submitted unto by every creature; and in this large sense every law of God whether ceremoniall, judicall, or for speciall tryall, may be said to be morall, because the sovereign will of God is in all these laws to be adored: It is a morall duty that Gods will be done, and hence it is that so far forth as the will of God is in them, so far forth to yield obedience to them is a morall duty, but the question is not about this morality, nor what things are thus morall.

Thesis 16.

A law more strictly and specially morall, which concerns the manners of all men, and of which we now speak, may be thus described, *viz* It is such a law. which is therefore commanded because it is good, and is not therefore good meerly because it is commanded.

Thesis 17.

17. This is *Austins* description of it long since, whom most of the Schoolmen follow, which learned * *Cameron* with sundry late writers confirm, and which our adversaries in this controversie plead hard for, and unto which the evidence of Scripture and reason seems to incline: for laws meerly judicall and ceremoniall are good laws, *Deut. 6.18, 24.* but this was meerly because they were commanded, and therefore it had been *simply evil* to burn incense, offer sacrifice, or perform any ceremoniall duty in the worship of God, unless they had been commanded. What is there therefore in morall laws which is not in those laws? verily this inward goodnesse in them which others have not, and because of which goodnesse they are therefore commanded: For to love God, to honour parents, to preserve the life of man, to be mercifull and bountifull and just in all our dealings, &c. are inwardly good, and are therefore commanded, and are therefore morall laws: and hence we see that when the Apostle would set forth the glory and excellency of the morall law (for of no other law can he speak, *Rom. 7.7, 12.*) he gives these titles to it, that it is *holy, just and good*: which holinesse, justice and goodnesse, he opposeth to his own *morall* (not *ceremoniall*) wickednesse: *I am carnall* (saith he) but the law is *holy, just and good*. And look as it was evil in it self for to have a nature contrary to the law, so the law which was contrary to that nature, was good in it self and was therefore commanded, and therefore in this thing morall laws are in a higher degree good, then such as were only ceremoniall, which were therefore good meerly because commanded. The Prophet *Micah* therefore perceiving how forward many were in ceremoniall duties and sacrifices, in opposition hereunto, he tels them, The Lord *bath shew'd thee. O man, what is good* (speaking of morall duties, of shewing mercy, and walking humbly with God, *Micah 6.8.*) Was not sacrifice and offerings good, as well as mercy and walking humbly? Yes verily, but herein lies the difference (as our most Orthodox generally make it) sacrifice and offerings were not *per se* and in themselves good, but only as commanded for higher ends, and to further morall obedience, *Jer. 7.22, 23.* and *6.19, 20. Isa 1.14, 16. Psal. 50.13, 14, 15.* but such morall obedience as the Prophet mentions, *viz.* to shew mercy and to walk humbly, were good in themselves, and were therefore commanded of God, and here called by the Prophet *good*. The summe of morall obedience is love to God and man, *Matth. 22.* But what love is this? surely tis in such things as are in themselves lovely, and consequently in themselves good, for otherwise ceremoniall obedience should be a part of morall obedience, because in performing such obedience as is meerly ceremoniall, we shew our love to God also, it being a branch of love to have respect unto all Gods Commandments, *Deut. 6.1, 2, 3,* with 5, 6. Only herein our love toward God appears in ceremoniall duties, because these laws are commanded, our love appears in

the other, because the things commanded are also lovely in themselves. The Image of God is good in it self, as God himself is good in himself, now the morall law is an exact rule of nothing else but Gods Image, as is evident, Eph. 4. 24. where the Image of God is made to consist in *holiness* and *righteousness*, the first Table being the rule of the one, the second Table being the rule of the other; and hence it follows undeniably, that morall laws, respecting only Gods Image, have respect only to such things as are good in themselves, and wherein we resemble and are made like unto God. Some things (saith *Cameron*) are good in themselves, *viz.* such things wherein Gods Image shines forth, as he is holy, just and good, Col. 3. 10. Eph 4. 24. Some things are indifferent, neither good nor bad in themselves, but merely as commanded or forbidden, which also bear not Gods Image, unless it be *sub ratione entis*, but not *sub ratione boni moralis*, i.e. they resemble God as he is a being, but not as he is holy, just and good in himself, the rule of which resemblance is the morall law, which therefore commands things because they are good.

*Camer. Prod
in cap. Mat.
16.*

Thesis 18.

God out of his absolute sovereignty could have made laws binding all persons in all ages (and in this respect morall) without having any more goodness in them, then merely his own will, but it is his will and good pleasure to make all laws that are morall to be first good in themselves for all men, before he will impose them upon all men. And hence it is a weakness for any to affirm, that a morall law is not such a law which is therefore commanded because it is good, because (say they) tis not the goodness of the thing, but the sovereign will of God which makes all things good; for it is the sovereign will of God (as is proved) to make every morall law good, and therefore to command it, rather then to make it good by a meer commanding of it.

18.

Thesis 19.

The will of God is indeed the rule of all goodness, and consequently of all morall laws, but we know there is *voluntas decreti*, and *voluntas mandati*, the first of which, *viz.* the will of Gods decree (as it appears in the execution of it) makes a thing to be good, whether it be creature or law; the second of these, *viz.* the will of Gods command, enjoins the practise of such a duty, the rule and law to guide which is first made good (if it be a morall law) by the wisdom and power of the will of Gods decree: so that the will of God appearing in both these (*viz.* Gods decreeing and commanding will) is the compleat rule of every morall law: So that as no law is morally good merely because it is commanded, so neither is it thus good unless also it be commanded: Gods will in all morall laws, is first to make them good, and then to command them, when they are thus far made good; both which together make up a morall law.

19.

Thesis 20.

20. 'Tis true that sin is the transgression of Gods law ; there is nothing therefore sinfull but it is the transgression of some law, and hence there is no obedience good, but what is conformable unto some law. But we must know that as transgression of any law doth not make a thing morally sinfull (for then to break a ceremoniall law would be a morall sin,) so also obedience to every law doth not make a duty morally lawfull and good (for then obedience to a ceremoniall law, must be a morall obedience ;) morall transgression therefore is a breach of such a law, which forbids a thing because it is evil, as morall obedience is our conformity to such a law which commands a thing because it is good : not that any thing is morally evil in it self before it be forbidden, for then there should be a morall sin before, and without any law to forbid it, which is most absurd ; but because a thing is evil in it self and is therefore forbidden, it is therefore morally evil : God may and doth make it *fundamentally evil* before it be forbidden, but it is not *morally evil* untill it be forbidden. The like may be said concerning morall obedience according to any morall law : No man should therefore think, that this description given of a morall law, should give occasion to any to imagine, that some things are morally good or evil, before any law passe upon them, and that therefore there are some duties, and some sins, which are so without and before any law of God. For we see that things good in themselves must be commanded, else they are not morall duties, yet withall they are therefore commanded because they are good in themselves. Its true that by the verdict of some of the Schoolmen, some duties are morally good, before any law commands them (as to love and magnifie God) and that some sins (as to curse and blasphem God) are morally evil, before any law forbids them ; but (to omit other answers) if such suppositions may be rationally made (which some deny) yet it may be upon good grounds denied, that any duty can be morally good, or any sin morally evil, untill some law passe upon them either to command or forbid the same. 'Tis indeed futable and meet in nature for man to love God, and unfutable and unmeet to blasphem and hate God ; but such futablenesse or unfutablenesse, as they make things fundamentally good or evil, so they cannot make any thing morally good or evil, unlesse we suppose some law ; for it would be in this case with man as 'tis in brute creatures, who do many things unnaturall (as to eat up and destroy their own young) which yet are not morally sinfull, because they are not under any morall law ; and * one of the most ancient and best of the Schoolmen, though he thinks that the observance of the Sabbath before *Moses* time was not *secundum rationem precepti*, or *debitè fieri*, i. was not actually commanded ; yet that it was *secundum rationem honesti*, hoc est *digè fieri*, i. it was congruous, and a thing meet and worthy to be observed even from the first creation : But will any of our adverfarie

* Alex, Hal.
 par. 3. 233.
 Art. 1. 222.

hence say, that because it was meet and worthy to be observed, that therefore it was a morall law from the beginning of the world, while it had no command (as is by them supposed) to be observed? For it must be something meet and congruous, and worthy to be observed of man; which when it is commanded makes it to be a morall law, for then the law commands a thing that is good, and because 'tis good it is therefore commanded, which goodnesse we must a little more narrowly now enquire into.

Theses 21.

If it be demanded therefore, What is that goodnesse in a morall law for which it is therefore commanded? The answer is given by *Vasques, Suarez, Smisinga*, and most of the Schoolmen, and sundry of our own writers, that it is nothing else, but *That comely sutablenesse and meetnesse in the thing commanded unto humane nature as rationall, or unto man as rationall, and consequently unto every man.* When I say, as *Rationall*, I understand as *Mr Irons* doth, viz. as right reason neither blinded nor corrupted doth require. When I say, as sutable to man, and consequently to every man; I thereby exclude all laws meerly Judicall and Evangelicall from being morall, the first of which are sutable to some men only, the other are not sutable to men as men, but to man as corrupt and fallen; and therefore binde not all men, but only those among whom they are sufficiently and actually promulgated, as is evident, *Rom 10. 14. John 15. 22.* But morall laws are sutable to all men, and have an inward meetnesse and congruity to be observed of all men: For look as when the Lord gives laws to any particular nation, whether immediately by himself, or mediately by man, he ever makes them sutable to the peoples peace and good of that nation; so when he makes laws binding all mankind in all Nations, he makes them sutable to humane nature or all mankind therein. And look as nationall laws binde not meerly by the meer will of the Lawgiver, but from the * goodnesse and sutablenesse in the thing unto their common good; so here morall laws which concern all Nations, binde not meerly because of the will of God (which of it self is sufficient to binde all men, if he had pleased to put no more in morall laws) but also because of some goodnesse in the things commanded, which is nothing else but such sutablenesse as is mentioned unto the common good of man. What this sutablenesse to humane nature is, we shall shew in due place, meanwhile, I do not understand by sutablenesse to humane nature, the inclination of humane nature now corrupted by sin; for infused and supernaturall virtues and graces (to which therefore humane nature is not inclined) are (as *Vasques* truly and strongly maintains) in some sense naturall and good in themselves, not because humane nature is inclined to them, but because they are very congruous and consentaneous thereunto; and perfecting humane nature, as such, and consequently sutable thereunto: A good is said to be *utile & delectabile* in respect of some profit or delight which comes to man

21.

Iron's Q. 2. cap. 8.

* *Driedo, de lib. Christ. lib. 3. cap. 3. Vasques, To. 2. Dis. 13.*

by it, but *bonum honestum in genere moris* (as *Suarez* and his fellows call it) consists in a kinde of decency, comeliness and sweet proportion between such an act, and such a nature as acts by right reason; to which nature it is exceeding comely and sutable whether any profit or delight come thereby yea or no. As now in the divine nature, it's exceeding beautifull and comely for it (and therefore good in it self) to be bountifull and mercifull, and to doe good unto the creature, although no profit could come to him thereby, It is Gods good nature, as I may so say, so to doe; so 'tis in humane nature, it's a comely thing to honour parents, reverence Gods Name, to be loving and mercifull to all men, in heart, word and deed; to give God a fit and the most meet proportion of time for solemn service of him, who allows us many daies to serve our own good: this is good nature, and being thus seemly and sutable to 'it, this and such like things are therefore good in themselves, though perhaps neither profit or pleasure should come unto man hereby: And hence it's well observed by some of the Schoolmen, that right reason doth not make a thing morall, but only judgeth and discerneth what is morall; for right reason doth not make a thing sutable, but only seeth whether it be so or no, a thing may be sutable before right reason see it, yet when 'tis presented to reason it sees it sutable, as the wall is white before the eye see it, yet when the eye doth see it, it appears white also: It may be a meet and comely thing to give God a seventh part of our time, though no mans reason can of it self finde out such a meet proportion, yet when reason sees it, it's forced to acknowledge a comeliness of equity, and sutableness therein, as shall hereafter appear.

Thesis 22.

22. - But here let it be observed, that although all morall laws are thus sutable to mans nature, yet they are not all alike sutable thereunto, and consequently not equally good in themselves: for some laws are more immediatly sutable and good, others mediately: And as *Wallius* well observes out of *Scotus*, that there is a double morality, "the first is, *de lege natura sive Etè sumpta*, "i. such laws as are so deeply engraven upon nature, as that these principles cannot be blotted out, but by abolishing of nature. The second is, *de lege natura late sumpta*, and these laws do much depend upon the will of the Lawgiver, but yet they are very congruous and sutable to humane nature even from the light of those principles of nature. And hence I suppose it will follow, that the law for a seventh part of time to be dedicated to God, may well be a morall law, although it depends much upon the will of the Lawgiver, and is not so immediatly written upon mans heart, nor so equally sutable to humane nature, as the law of love and thankfulness to God our Creator is: For (as *Cameron* well observes) that some things which are good in themselves have more of Gods Image stamped upon them, some have less of it: and hence it is that though all morall laws are good in themselves,

selves, yet not equally so: there is more unsatiableness to hate and curse God, then to lust after another mans house or servant, and yet both are evil in themselves and breaches of morall rules.

Thesis 23.

Hence therefore it follows, that because morall precepts are of such things 23.
as are good in themselves, they are therefore perpetuall and unchangeable, and because they are in this respect good in themselves, to wit, because they are futable and comely to mans nature as rationally; hence also they are universall: so that perpetuity and universality seem to be the inseparable adjuncts, rather then the essence of a morall law: yet when they are called perpetuall and unchangeable, we must understand them in respect of Gods ordinary dispensation; for he who is the great Lawgiver, may and doth sometime extraordinarily dispense with morall laws. *Abraham* might have kill'd his son by extraordinary dispensation: *Adams* sons and daughters did marry one another by speciall commission, which now to doe ordinarily would be incestuous, and consequently against a morall law, as is evident, *Levit.* 18. Only let it be here remembered that when I call morall laws perpetuall and universall, that I speak of such laws as are primarily morall, which do firstly and originally sute with humane nature: for laws as are at second hand morall and as it were accidentally so, may be changeable as hereafter shall appear.

Thesis 24.

How these things may evince the morality of a seventh part of time, will be 24.
difficult to conceive unlessse further enquiry be made, to wit, when and by what rules may it be known that any law is futable and agreeable unto humane nature, and consequently good in it self? For resolution of which doubt, there is great silence generally in most Writers: Bishop *White* endeavours it by giving three rules to clear up this mist; but (*pate tanti viri*) I much fear that he much darkens and obscures the truth herein and mudds the streams. For 1. Because the Sabbath is not simply morall, but hath something positive in it, he therefore makes it temporary, as appears in his conclusion of that discourse: when as 'tis evident by his own confession, that some laws positively morall are generall and universall. "For laws positively morall (he saith) are either personall only, as was *Abrahams* coming out of his own country, *Gen* 12.1. Some are for one Nation or "Republiek only, *Exod.* 22.1, 3, 7. Some are common and generall for all "mankind, as the law of Polygamy. 2. He seems to make laws simply and intirely morall to be such as are in their inward nature morally good, before and without any externall imposition of the Lawgiver: Now if by externall imposition he means the externall manner of Mosaicall administration of the law, there is then some truth in what he affirms; for doubtlesse before *Moses* time the Patriarchs had the law revealed after another manner, but

*White Treat.
of Sab. day,
pag. 26, 28.*

if by externall imposition be meant externall revelation, whether immediately by God himself unto mans conscience, or mediately by man, then it's most false that any thing can be morally good or evil, much lesse entirely and simply so, before and without some such law: for though it may be good and futable to man before a law passe upon it, yet nothing can be morally good or evil without some law, for then there should be some sin which is not the transgression of a law, and some obedience which is not directed by any law, both which are impossible and abominable. 3. He makes morall laws "by externall imposition and constitution only, to be such, as before the externall imposition of them, are adiaphorous, and good or evil only by reason of some circumstance. Whenas we know that some such laws as are most entirely morall, yet in respect of their inward nature generally considered, they are indifferent also: for not to kill and take away mans life is a morall law intirely so, yet, in the generall nature of it it is indifferent, and by circumstance may become either lawfull or unlawfull; lawfull in case of warre or publick execution of justice; unlawfull, out of a private spirit and personall revenge. In one word, the whole drift of his discourse here, is to shew that the Sabbath is not morall, and this he would prove because the Sabbath is not simply and entirely morall (which is a most feeble and weak consequence) and this he proves, "because the Sabbath day hath (in respect of its inward nature) no more holiness and goodness then any other day, all the daies of the week being equally good by creation. But he might well know that the day is not the law of the fourth Commandment, but the keeping holy of the Sabbath day, which is a thing inwardly good, and entirely morall if we speak of some day: Nay (saith the Bishop) the law of nature teacheth that some sufficient and convenient time be set apart for Gods worship; if therefore some day be morall, al though all daies by creation be indifferent and equall, according to his own confession, what then should hinder the *quarta pars*, or the seventh part of time from being morall? will he say because all daies are equally holy and good by creation? then why should he grant any day at all to be entirely morall in respect of a sufficient and convenient time to be set apart for God? If he saith the will and imposition of the Lawgiver abolisheth its morality, because he bindes to a seventh part of time; then we shall shew that this is most false and feeble in the sequel.

Thesis 25.

25.

There are therefore four rules to guide our judgements aright herein, whereby we may know when a law is futable and agreeable to humane nature, and consequently good in it self; which will be sufficient to clear up the law of the Sabbath, to be truly morall (whether in a higher or lower degree of morality it makes no matter) and that it is not a law meerly temporary and ceremoniall.

1. Such laws as necessarily flow from naturall relation, both between God and man, as well as between man and man; these are good in themselves, because futable and congruous to humane nature: for there is a decency and sweet comelinesse to attend to those rules to which our relations binde us. For from this ground the Prophet *Malachy* calls for fear and honour of God as morall duties, because they are so comely and seemly for us, in respect of the relation between us; If I be your Lord and Master and Father, where is my fear? where is my honour? *Malach. 1.6.* Love also between man and wife is pressed as a comely duty by the Apostle, from that near relation between them, being made *one flesh*, Eph 5 28, 29. there are scarce any who question the morality of the duties of the second Table, because they are so evidently comely, futable and agreeable to humane nature, considered relatively, as man stands in relation to those who are or should be unto him as his own flesh; and therefore he is to honour superiours, and therefore must not kill, nor steal, nor lie, nor covet, nor defile the flesh, &c. but the morality of all the rules of the first Table is not seen so evidently, because the relation between God and man, which makes them comely and futable to man, is not so well considered: for if there be a God, and this God be our God, according to the first Commandment, then it's very comely and meet for man to honour, love, fear him, delight, trust in him, &c. and if this God must be worshiped of man, in respect of the mutuall relation between them, then 'tis comely and meet to worship him with his own worship, according to the second Commandment, and to worship him with all holy reverence according to the third Commandment; and if he must be thus worshiped, and yet at all times (in respect of our necessary worldly imploiments) cannot be so solemnly honoured and worshiped as is comely and meet for so great a God, then 'tis very fit and comely for all men to have some set and stated time of worship, according to some fit proportion, which the Lord of time only can best make, and therefore a seventh part of time which he doth make, according to the fourth Commandment.

2. Such laws as are drawn from the imitable attributes and works of God, are congruous and futable to mans nature: For what greater comelinesse can there be, or what can be more futable to that nature, which is immediately made for God, then to be like unto God, and to attend unto those rules which guide thereunto? Hence to be mercifull to men in misery, to forgive our enemies and those that do us wrong, to be bountifull to those that be in want, to be patient when we suffer evil, are all morall duties, because they are comely and futable to man, and that because herein he resembles and is made like unto God: Hence to labour six daies and rest a seventh is a morall, because a comely and futable duty, and that because herein man follows the example of God, and becomes most like unto him. And hence it is that a seventh year of rest cannot be urged upon man to be as

much morall as a seventh day of rest, because man hath Gods example and pattern in resting a seventh day, but not in resting any seventh year; God never made himself an example of any ceremoniall duty, it being unsutable to his glorious excellency so to do, but only of morall and spirituall holiness; and therefore there is somewhat else in a seventh day that is not in a seventh year; and it is utterly false to think (as some do) that there is as much equity for the observation of the one as there is of the other. "And

Prim. par. 3. cap. 7. Sec. 13. 14. 15. "here by the way may be seen a grosse mistake of Mr *Primrose*, who would "make Gods example herein not to be morally imitable of us, nor man necessarily bound thereunto, it being not naturally and in respect of it self "imitable, but only because it pleased God to command man so to do: as "also because this action of God did not flow from such attributes of God "as are in their nature imitable, as mercy, bounty, &c. but from one of those "attributes as is not imitable, and which we ought not to imitate, viz. his "omnipotency. But suppose it did flow from his omnipotency, and that we ought not to imitate his omnipotency, and that we who are weaknesse it self cannot imitate omnipotent actions, yet it's obvious to common sense, that such acts which arise from such attributes as cannot be imitated of us, in respect of the particular effects which are produced by them, yet in the actings of such attributes there may be something morally good which is imitable of us. As for example, though we are not to imitate God in his miraculous works (as in the burning of *Sodom* and such like) yet there may be that justice and wisdom of God shining therein which we ought to imitate, for we ought to see before we censure and condemn, as God did in proceeding against *Sodom*: So 'tis in this extraordinary work of making the world, wherein although we are not to go about to make another world within that time as God did, yet therein the labour and rest of God was seen, which is imitable of man; which labour and rest as they are morall duties, so they are confirmed by a morall example, and therefore most seemly and comely for man to imitate from such an example: "And whereas he "affirms that this example was not morall, because it was not in it self imitable, being grounded only upon Gods free will: The reason is weak; for to labour in ones calling is without controversie a morall duty (as idleness is a morall sin) yet if one would ask why man is to labour here, and not rather to lead a contemplative life in the vision and fruition of God immediately? I suppose no reason can be given, but the good pleasure of God, who in his deep wisdom saw it most meet for man to spend some proportionable time in labour for himself, and some in rest for God, whereunto he gave man such an eminent example from the beginning of the world. Mr *Primrose* cannot deny but that a convenient time for labour and rest in generall, is morall: "But (saith he) if God had not declared his will by a "commandment particularly to labour six dates and rest the seventh, the

"Jews

"Jews would not have thought themselves bound to this observation from
 "Gods example only; which shews that there is no morality in it to binde
 "the conscience forever. But it may be as well doubted whether acts of
 bounty and mercy (to which he thinks we are bound meerly from Gods
 example) in respect of the particular application of these acts, to enemies
 of God and of our selves as well as to friends, be of binding vertue meerly
 by Gods example, unlesse we had a commandment thereunto: for in mor-
 al precepts, as the thing is commanded because it is good, so 'tis not mor-
 ally good *unlesse it be commanded: But suppose that Gods example of
 labour six daies and rest the seventh, should not have been binding as other
 examples, unlesse there had been a commandment for so doing, yet this is
 no argument that this example is not morall at all, but only that it is not so
 *equally morall and known to be so, as some other duties be; for man may
 spend too much time in labour, and give God too short or too little time
 for rest, if therefore he wants the light of a commandment or rule to direct
 and guide him to the fittest and most meet proportion of time for both, is
 he not apt hereby to break the rule of morality, which consists (as hath been
 shewn) in that which is most sutable, comely and convenient for man to
 give to God or man? The commandment therefore in this case measuring
 out and declaring such a proportion, and what time is most convenient and
 comely for man to take to himself for labour, or to give to God for rest, it
 doth not abolish the morality of the example, but doth rather establish and
 make it: It sets out the most comely and meet proportion of time for labour
 and rest, and therefore such a time as is most good in it self, because most
 comely and proportionable, which being therefore commanded is a morall
 duty in man, and the example hereof morally binding in God.

*Vid Theſ. 9.

*Præceptorū
 moralium
 triplex est
 gradus, &c.
 Aquin. 1. 2.
 q. 100. art. 11.

3. Such laws which mans reason may see, either by innate light, or by any
 other externall help and light to be just and good and fit for man to observe,
 such laws are congruous and sutable to humane nature. I say by any *externall*
help, as well as by *innate light*, for neither internall nor externall light doe
 make a thing just and sutable to man, no more then the light of the sun or
 the light of a lanthorn doe make the Kings high-way to the city, but they
 only declare and manifest the way, or that which was so in it self before:
 Hence it comes to passe that although mans reason cannot see the equity of
 some laws, *antecedenter* by innate light, before it be illuminated by some
 externall light, yet if by this externall light the minde sees the equity, justice
 and holinesse of such a law, this may sufficiently argue the morality of such a
 law, which was just and good, before any light discovered it, and is now
 discovered only, not made to be so, whether by internall or externall light:
 "And hence *Aquinas* well observes, that morall laws (which he makes to be
 "such as are congruous to right reason) sometimes are such, as not only
 "command such things which reason doth readily see to be comely and meet,
 "but

Aquin. 1. 2.
 q. 99. art. 2.
 & 100. art. 2.

"but also such laws about which mans reason may readily and easily erre and
 "go astray from that which is comely and meet: And hence it is that although no reason or wit of man could ever have found out the most just and equall proportion of time, or what proportion is most comely and futable, or that a seventh part of time should have been universally observed as holy to God; yet if any externall light and teaching from above, shall reveal this time, and the equity and futablenesse of it, so that reason shall acknowledge it equall and good, that if we have six daies for our selves, God should have one for himself, this is a strong argument that such a command is morall, because reason thus illuminated cannot but acknowledge it most meet and equall: For though reason may not by any naturall or innate light readily see that such a division of time is most futable, and yet may readily erre and misconceive the most futable and convenient proportion and division of time, it's then a sufficient proof of the morality of such a command, if the congruity and equity of it be discerned *consequenter* only (as we say) and by externall light.

4. What ever law was once writ upon mans heart in *pure nature* is still futable and congruous and convenient to humane nature, and consequently good in it self and morall. For whatever was so writ upon *Adams* heart, was not writ there as upon a private person, but as a common person, having the common nature of man, and standing in the room of all mankind: Hence as nothing was writ then but what was common to all men, so such things thus writ were good for all men and futable to all men, it being most injurious to God, to think that any thing evil should be imprinted there: if therefore it be proved that the law of the Sabbath was then writ upon mans heart, then it undeniably follows that it is meet and futable to all men still to observe a Sabbath day; and indeed to the right understanding of what is futable to man as man, and consequently morall, there is nothing more helpfull, then to consider of our primitive estate and what was futable to our nature then; for if that which is morall in marriage is to be searched for, in the first and ancient records of our first creation by the appointment of our Saviour; I then know no reason (whatever others object) but morality in all other laws and duties is there to be sought also; for although our originall perfection is now defaced and lost, and in that respect is a *merum non ens* (as some call it) yet it had once a being, and therefore in this controversie we may lawfully enquire after it, considering especially that this being whch once it had, may be sufficiently known by the contrary being of universall corruption that is in us now, as also by the light of the Scriptures, in which the searcher and maker of all hearts declares it unto us, and indeed there are many morall duties which will never appear good and futable to man, but rather hard and unreasonable (because impossible) untill we see and remember from whence we are fallen, and what once we had.

Thesis 26.

If therefore a morall law command that which is futable to humane nature, and good in it self, then it follows from hence (which was toucht before) that divine *determination* of something in a law, doth not alway take away morality from a law, for *divine determination* is many times no more but a plain and positive *declaration* of that which is futable, just and good and equall for man to observe: now that which points out and declares unto us the morality of a law, cannot possibly abolish and destroy such a law. For a morall law commanding that which is futable and good (as hath been shewn) it is impossible that the commandment which *determineth* and directeth to that which is good, that by this determination it should overthrow the being of such a good law; nay verily particular *determination* and positivenessse (as some call it) is so far from abolishing, as that it rather adds to the being, as well as to the clearing up and manifestation of such a law. For if it be not sufficient to make a morall law, that the thing be good in it self, but that also it must be commanded; then the commandment which many times only determines to that which is good (and consequently determination) doth add unto the being of a morall law.

Thesis 27.

There is scarce any thing but it is *morally indifferent*, untill it falls under some divine determination: but divine determination is twofold. 1. Of such things which are not good, fit or needfull for man to observe without a command, as Sacrifices and Sacraments, and such like: now herein, in such laws, positive determination may be very well inconsistent with morality; and it may be safely said that such a law is not morall, but rather positive, and thus the learned sometimes speak. 2. Of such things as are equall, good in themselves, needfull and futable for man; and here particular determination and morality may kisse each other, and are not to be opposed one to another: and hence it is that if Gods commandment positively determines us to observe any part of instituted worship (suppose Sacraments or Sacrifices) yet such laws are not morall (although it be morall in general to worship God after his own will;) because the things themselves are not good in themselves nor needfull: but if God shall determine us to observe a Sabbath day, this determination doth not take away the morality of the command; because it being good in it self to give God the meekest and fittest proportion of time for holy Rest, and the commandment declaring that this seventh part, or so, is such a time, hence it comes to passe that this time is good in it self, and therefore *determination* by the commandment in this case, doth not abolish the morality hereof. It is a morall duty to pay tribute to *Cesar*, to give to *Cesar* that which is *Cesars*: hence because a man may give too much or too little to him: That determination which directs us to that particular which is *Cesars* due and most meet for him to receive,

26.

27.

vid. Course of conformity, pag. 114.

ceive, and us to give, that is best in it self, and is therefore morall; so prayer is a morall duty, but because a man may be tempted to pray too oft or else too seldom, hence determination of the fittest and this fittest season, makes this or that morall. So 'tis here in the Sabbath; I doe willingly and freely profess thus far with our adversaries of the morality of the Sabbath; that it is a morall duty to give God some time and day of holy Rest and worship, as 'tis morall to give *Cæsar* his due, and to pray to God: but because we may give God too many daies or too few, hence the determination of the most meet and fittest proportion of time, and particularly of this time, makes this and that to be also morall. If no day at all in generall was good and fit for man to give to God, and God should notwithstanding command a seventh day, then the commandment of such a day, with such positive determination could not be morall any more then the determination of sacrifices and such like. But *every day* (say some of our adversaries) *some day* (say others of them) being acknowledged to be equall, just and good, and most meet to give to God, hence it is that determination of a seventh day doth not abolish but clear up that which is morall, because it points out unto man that which is most meet and equall: Hence therefore it follows, that a seventh day is therefore commanded because it is good, and not good meerly because commanded. Determination also, declaring what is most meet, declareth hereby that this commandment is also morall, and not meerly positive and ceremoniall: which not being well considered by some, this fourth commandment (having some more positiveness and determination then divers of the rest) hath therefore been the chief stumbling stone and rock of offence to many against the morality of it, by which they have miserably bruised themselves, while they have endeavoured to destroy it, upon so grosse a mistake.

Thesis 28.

28. It is true that God out of his absolute sovereignty and good pleasure of his will, might have determined us to observe a fourth, a ninth, a twentieth part of our time in holy rest more or lesse, as well as to a seventh; yet let us consider of God as acting by counsel, and weighing and considering with himself, what is most meet and equall; and what *proportion* of time is most fit for himself; and then (with leave of better thoughts when I see better reason) I suppose no man can prove (unlesse he be made privy to the unknown secrets of the wisdom of God) that any other proportion had been as meet as this now made by the actuall determination of God; there was not therefore the meer and sovereign will of God which thus determined of this seventh part of time, but also the wisdom of God, which considering all things saw it most meet and suitable for man to give, and God to receive from man, and therefore being commanded, and thus particularly determined, becomes morall.

Thesis 29.

If that commandment be morall which is therefore commanded because it is good, then hence it follows in the second place, that such laws only are not morall laws, which are known to all men by the light of corrupt nature: For as hath been already said, a law may be holy, just, good, futable and meet for all men to observe, whether the light of corrupt nature, by awakening or sleeping principles (as some call them) know it or no, and such a comeliness and futableness in such a law is sufficient to make it morall. There were many secret morall sins in *Paul* which he never saw, nor could have seen by the light of corrupt nature, untill the law fell upon him with mighty efficacy and power, *Rom. 7.* for God is not bound to crook his morall laws to what our corrupt mindes are actually able of themselves to see, any more then to what our corrupt wils are actually able to doe: If the light of nature be imperfect in us since the fall (which no wise man doubts of) then there may be many things truly morall, which the light of nature now sees not, because 'tis imperfect, which in its perfection it did see, and this consideration of the great imperfection of the light of nature, is alone sufficient for ever to stop their mouths and silence their hearts, who go about to make an imperfect light and law of nature, the perfect rule and only measure of morall duties; and who make so narrow a limitation of that which is morall to that which is thus imperfectly naturall; 'tis not now *lex nata*, but *lex data*, which is the rule of morall duties: The holy Scriptures contain the perfect rule of all morall actions, whether mans corrupted and imperfect light of nature see them or no. It is a common, but a most perilous, and almost groundlesse mistake of many in this controversie, who when they would know what is morall and what is not so, of such things as are set down in the Scriptures, they then fly to the light of corrupt nature, making it to be the supreme Judge hereof, and there fall to examining of them, whether they are seen by the light of nature or no, which is no lesse *folly* then to set up a corrupt and blinde judge to determine and declare that which is morall, to make the perfect rule of morality in Scripture to bow down its back to the imperfection and weakness of nature, to pull out the sun in heaven from giving light, and to walk by the light of a dimme candle, and a stinking snuff in the socket almost gone out; to make the hornbook of naturall light, the perfection of learning of the deepest matters in morall duties; to make *Aristotles* Ethicks as compleat a teacher of true morality, as *Adams* heart in innocency; and in a word, to make man fallen and in a manner perfectly corrupt and miserable, to be as sufficiently furnished with knowledge of morall duties, as man standing, when he was perfectly holy and happy: Imagine therefore that the light of nature could never have found out one day in seven to be comely and most meet for man to give unto God, yet if such a proportion of time be most meet for man to give to God, and it

appears so to be when God reveals it; It may and should then be accounted a morall law, although the light of nature left in all men could never discern it. The Schoolmen and most of the popish generation not considering these things (which notwithstanding are some of their own principles) have digged pits for themselves, and made snares for some of their followers, in abolishing the fourth Commandment from being (in the true sense of it) morall, because they could not see how such a speciall part of time, *viz.* a seventh part, could be naturall, or by the light of corrupt nature discernable; which things so discernable they sometimes conclude to be only morall. But how far the light of corrupt nature may discern this proportion, shall be spoken to in its proper place.

Thesis 30.

30.

If lastly those things which are thus commanded because they are good; be morall, then the whole Decalogue may hence appear to be the morall law of God, because there is no one law in it, which is therefore good only because 'tis commanded, but is therefore commanded, because it is good and futable to humane nature: When I say, *futable to humane nature*, I do not mean humane nature considered absolutely, but relatively, either in relation to God, or relation unto man: for not only the light of nature, but of common sense also, bear witness that every precept of the second Table, wherein man is considered in relation to man, is thus far good: for how comely and good is it to honour parents, to be tender of other mens lives and comforts, to preserve ones self and others from filthy pollutions, to do no wrong but all the good we can to other mens estates? &c. Nor do I think that any will question any one Commandment of this Table to be good and futable to humane nature, unlesse it be some *Nimrod or Brenus* (that professed he knew no greater justice then for the stronger, like the bigger fishes of the sea, to swallow up the lesser in case they be hungry) or some Turkish *Tartar* or *Cannibal*, or some surferred professor, transformed into some licentious opinionist, and so grown master of his own conscience, and that can audaciously outface the very light of nature and common sense, through the righteous judgement of God blinding and hardning his heart: And if the Commandments of the second Table be thus far good in themselves, are not those of the first Table much more? Is love to man (when drawn out into all the six streams of the second Table) good in it self, and shall not love to God, drawn out in the four precepts of the first Table, as the spring from whence all our love to man should flow, much more? Are the streams morally sweet, and is not the spring it self of the same nature? Love to God, and love to man are the common principles (saith *Aquinas* truly) of the law of nature; and all particular precepts (saith he perhaps unawares) are conclusions flowing from these principles, out of *Matth* 22. And are the principles good in themselves, and futable to humane nature, and do not all

the

the conclusions participate of their nature? For what are all particular precepts, but particular unfoldings of love to God, and love to man? If all the precepts of the second Table be morall, which do only concern man, why should any of the first fall short of that glory, which do immediatly concern God? Shall man have six, and all of them morally good, and God have but four, and some one or more of them not so? Is it comely and good to have God to be our God in the first Commandment, to worship him after his own minde in the second, to give him this worship with all the highest respect and reverence of his Name in the third, and is it not as comely, good and futable, that this great God and King should have some magnificent *day of state* to be attended on by his poor servants and creatures, both publicly and privately with speciall respect and service, as oft as himself sees meet, and which we cannot but see and confesse to be most equall and just, according to the *fourth Commandment*? If mans life must be divided into labour and rest, is it not equall and good if we have six daies, that God should have a seventh? If the bruit bruit beasts could speak they would say that a seventh daies rest is good for them, *Exod. 23. 12.* and shall man (who hath more cause and more need of rest, even of holy rest) say that it is not good for him even to rest in the bosom of God himself, to which he is called this day? Take away a Sabbath, who can defend us from Atheism, Barbarisme and all manner of devilism and prophaneffe? And is it evil thus to want it, and shall it not be good to have it? I confesse if God had commanded a perpetuall Sabbath, it had not then been good but sinfull to observe any set Sabbath: but if God will have man to labour for himself six daies, and this labour be morally good being now commanded; why is it not then as good to observe a seventh in rest to God, being also commanded of him?

Thesis 31.

It is therefore at least an indigested assertion of those who affirm that the Decalogue sets out the precepts of the law of nature, and yet withall doth superad certain precepts proper to the Jewish people; in which last respect they say all men are not bound to the observance thereof (and they produce the fourth Commandment for proof) but in respect of the first they are: But although in the application of a law, something may be proper to the Jewish people, yet (with leave of the learned) there is never a law in it but it is morall and common to all: for to make any law in the *Decalogue proper*, is an assertion springing from a false and blinde principle, *viz.* That that law only is morall which is naturall; not naturall, as futable to humane nature, but which is seen and known by the common light of corrupt nature without the help of any externall usher or teacher. If also any laws in the Decalogue be proper, how will any finde out and discern morall laws which concern all, from proper laws which appertain only to some? For if God hath made such a mingling, and not severed morall laws by themselves, then

31.
Aquin. 1. 2. 7.
98. Art. 5.
Zanchy 112
43. Proc.

man hath no law or revelation by any distinct and severd laws left unto him to discern laws proper and peculiar, from laws morall and common, which how pernicious it may be to mens souls to be left to such uncertainty, as also how injurious to God and crosse to his main ends in discovering morall laws, let the wise consider; for if they say that we must fly for help herein to the light of corrupt nature, then as hath been shewn, an imperfect light, and a blinde guide, and a corrupt judge must be the chief rule of discerning that which is morall, from that which is peculiar and proper; for doubtlesse such a kinde of light is the light of corrupt nature.

Thesis 32.

32. Some think that those commandments only are morally good, which the Gospel hath declared and confirmed to be so: and by this shift they think to avoid the absurdity of flying to the blinde guide of corrupt nature to judge of these colours, *viz.* what is morall and what is not. Mr *Primrose* therefore excludes the fourth Commandment from being morall, the other nine being ratified by the light of the Gospel, which this (he saith) is not: but if his meaning be that there must be a generall *ratification* of laws morall by the verdict of the Gospel, then the fourth Commandment cannot be excluded from being morall, because it hath a *ratification* in generall from the Gospel: for therein we reade that the morall law is *holy, just and good*, *Rom. 7.* and that Christ came not to destroy the least jot or tittle of the law, *Matth. 5.* much lesse a whole law of the fourth Commandment. In the Gospel also God promisseth to write his law upon our hearts, wherein the fourth Commandment is not excepted. But if his meaning be this, that the Gospel must particularly mention, and so make a *particular ratification* (as it were) by name of every morall law, then his assertion is unfound; there being many judicall laws of *Moses*, of which some are wholly morall, others containing in them something of common and morall equity, which we have no expresse mention of in the blessed Gospel: and let him turn over all the leaves of the Gospel, he shall not finde that proportion of time which himself affirms to be morall in the fourth Commandment, to be expressely and particularly mentioned in the Gospel; and therefore that also must be excluded from being morall upon his own principles, as well as what we contend for in this Commandment so to be.

Thesis 33.

33. Some of those who maintain the law of the Sabbath to be ceremoniall, Prior, 2. part. cap. 6. S. 8. Irons. quest. 2. cap. 9. "affirm that every law in the Decalogue is not morall upon this ground, to "wit, because the law is called Gods Covenant, which Covenant they shew "from sundry instances, not only to comprehend morals, but also ceremoniall: for they make it the excellency of the Decalogue to comprehend, "as a short epitome, all Gods Ordinances, both morall and ceremoniall, "which epitome is more largely opened in the writings of *Moses*, where "not

"not only morall, but also ceremoniall laws are expressed and dispersed.
 "And hence they think that as the other nine are the summary and epitome
 "of all morall ordinances, so the fourth Commandment which was kept
 "with the practise of ceremonies, was the summary and epitome of all the
 "ceremoniall ordinances, and hence the fourth Commandment becomes
 "ceremoniall. But for answer to this wily notion, unjustly father'd upon
Austin and *Calvin* by some, it may thus far be granted, that as the word
Law is sometimes taken more strictly for the Decalogue only, *Rom.* 3.20.
1st Tim. 3.8. and sometimes more largely, for the whole doctrine contained in
 all the writings of the old Testament, wherein the Gospel also is compre-
 hended, *Psal.* 19.7. *Psal.* 119.1,51,55. so the word *Covenant* is sometime
 taken more strictly for the covenant of works, which is contained compen-
 diously in the Decalogue only, writ by the finger of God, in two Tables,
Deut. 4.13,14. *Exod.* 34.38. and sometime more largely for all the holy
 writings of *Moses*, *Exod.* 24.7,8. and 34.10. *Levit.* 26.14. *Jer.* 34.13. Now
 although all the writings of *Moses* may be called the covenant, as it is largely
 taken; and so the covenant comprehends not only morall, but ceremoniall
 laws; yet they are never called That Covenant which was writ by the finger
 of God in two Tables of stone, and given to *Moses*: and in this strict sense
 the word *Covenant* comprehends no other laws but morall, nor can the
 places and texts which they alleadge evince the contrary, for in that place
 of *Exod.* 24.7. it is not said that the Tables of the Covenant, but the Book
 of the Covenant was read in the audience of all the people; which book, we
 readily acknowledge to comprehend ceremonials as well as morals, but not
 the Tables of the Covenant, of which the question now is: so also when the
 Lord saith, *Exod.* 34.10. that he will make a Covenant, his meaning is that
 he will revive his Covenant by writing (as it is there set down in the same
 chapter) in which writing it is very true that there is mention made of many
 ceremoniall laws; but suppose this covenant written by *Moses* compre-
 hends sundry ceremoniall laws, will it therefore follow that the Tables of
 the Covenant written with the finger of God did the like? No such matter,
 and therefore there is an * expresse difference put in the same chapter, *verse*
 27,28. between the covenant written by *Moses*, and the ten Command-
 ments written by the finger of God. But secondly, Let it be granted that
 the Decalogue comprehends summarily all the laws which are particularly
 dispersed here and there in the writings of *Moses*, yet it doth not follow
 that there must be one ceremoniall law written by the finger of God, and
 lifted up in the Decalogue to be the epitome and summary of all ceremoniall
 laws elsewhere explained in the writings of *Moses*: For all laws, whether
 ceremoniall or judiciall may be referred to the Decalogue as appendices to
 it or applications of it, and so to comprehend all other laws as their sum-
 mary. But such a summary will no way enforce a necessity of making any

* So *Tertius*.
Willet, in loc

one of them the epitome of ceremonials, and the other nine of them of the morals, for we know that many judicall laws are comprehended under morall laws, being referred as appendices thereunto by *Calvin, Martyr, Chemnitzius, Ames*, and sundry others, and yet it will not follow from hence that one of the laws in the Decalogue must be a judicall law as the summary of all judicalls, which are branches of the covenant as well as *M^r Primrose* his ceremonials.

Thesis 34.

34. It should not seem strange that that law which in the generall nature of it is morall, may in the particular application of it be unto a thing ceremoniall, and in this respect it cannot be denied but that the morall law may comprehend all ceremoniall laws; but it will not hence follow (as *M^r Primrose* infers) that one law in the Decalogue must be ceremoniall as the head and summary of all ceremoniall laws, because we say ceremoniall laws may be comprehended under some morall law, as speciall applications thereof: *ex. gr.* It is a morall law to worship God according to his own will, and not after mans inventions, as the second Commandment holds it forth: Now in the application of this law the Lord points out his own instituted worship in sundry significant ceremonies, sacrifices, sacraments, &c. which particular institutions (though ceremoniall) are to be referred unto, and are comprehended under the second Commandment which is a morall law: for if God will be worshiped with his own worship according to this Commandment, then its necessary for the Lord to shew (and that under his Commandment) what those institutions be, wherein he will be worshiped, many of which are ceremoniall, which are therefore directly comprehended here.

Thesis 35.

35. There is therefore no necessity of making one law in the Decalogue to be ceremoniall, that it may be the summary head of all ceremonials, *viz.* because ceremonials are branches of the Covenant, which is the Decalogue; for upon the like ground there must be one judicall law also as the summary of all judicalls, nay one Evangelicall law also as the head of all Evangelicals, sprinkled here and there in *Moses* his writings, of which we read, *Joh. 5. 43. Rev. 10. 6, 7, 8.* with *Deut. 30. 12, 13. Gal. 3. 8.* with *Gen. 12. 3.* for judicalls and Evangelicals are branches of the Covenant, as well as ceremonials, if *M^r Primrose* his principle be true; but if by his own confession nine of them are morals, and one of them only the head of ceremonials, how shall judicall and Evangelicall summaries come in? which either he must make room for in the Decalogue, or acknowledge his foundation to be rotten, upon which he hath built up one ceremoniall law among the nine morals.

Thesis 36.

36. It is true, that among men, the same body of laws may be framed up of divers

divers articles, as Mr *Primrose* pleads, but that the Decalogue was such a body as had ceremonials mixt with moralls, it can never be made good by any colour of proof, except it be that which we have shewn will as strongly enforce an introduction of some one judicall and another Evangelicall law into the Decalogue, as well as one ceremoniall; but such a confusion of law and Gospel, Evangelicals and judicials, ceremonials and moralls, the blessed God abhors: for it neither futes with Gods wisdom and end in giving the law, nor yet with mans weaknesse (which God pities) to make such a jumbling and confusion of things together: for who can then tell what law is morall and what Evangelicall, and what ceremoniall, unless it be (as was shewn) by flying for light to the dictates and instinct of nature, to shew unto poor deceitfull man, what laws are morall and what not, wherein the remedy would have been as bad as the disease?

Thesis 37.

‘ If there must be one law in the Decalogue, ceremoniall, that so the more
“ authority may be procured hereby (as Mr *Primrose* pleads) unto all Gods
“ Ordinances, and therefore one of the ceremonials was written in the
“ Decalogue with Gods own finger, and honoured with the like prerogatives
“ as the morall laws were, which were immediatly spoken by God himself:
Then (if this reasoning be solid) why was not one judicall and another
Evangelicall precept alike honoured also? For was there not as much need
to procure authority to this as well as to ceremonials? and yet we see their
authority was sufficiently procured without being *shuffled into the Decalogue*,
and so might ceremonials also.

37.
Prim. par. 2.
cap. 6. S. 8.

Thesis 38.

There were three sort of laws, which are com-
monly known, and which were most emi-
nently appearing among the Jews,

1. Morall.
2. Ceremoniall.
3. Judicall.

38.

Thesis 39.

The morall respected their manners as they were men, and are therefore
called morall. The ceremoniall respected them as a Church, and as such a
kinde of Church. The judicall as a Common wealth, and as that particular
Commonwealth. Morall laws were to govern them as a humane society,
Ceremoniall as a sacred society. Judicall as a civil society: Thus the Learned
speak, and being candidly understood, are true.

39.

Thesis 40.

The morall law contained in the Decalogue, is nothing else but the law
of nature revived, or a second edition and impression of that primitive and
perfect law of Nature, which in the state of innocency was engraven upon
mans heart, but now again written upon Tables of stone, by the finger of
God. For man being made in the Image of God, he had therefore the law
of holiness and righteousness, in which Gods Image consisted, written in

40.

his heart : but having by his fall broken this Table, and lost this Image, neither knowing or doing the will of God through the law of sin now engraven on it: Hence the Lord hath in much pity made known his law again, and given us a fair copy of it in the two Tables of stone, which are the copy of that which was writ upon mans heart at first, because the first Table contains *Love to God in holinesse*; the second, *Love to man in righteousness*: which holinesse and righteousness are the two parts of Gods Image which was once engraven upon mans soul, in his primitive and perfect estate, *Eph. 4. 24*. Nor indeed do I see how that popish argument will be otherwise answered, pleading for a possibility in man to keep the law perfectly in his lapsed and fallen estate in this life, for, say they, God makes no laws of impossible things, it being unjust for God to require and exact that of a man which he is not able to do: To which it is commonly and truly answered, That man had once power to keep the law in his innocent estate, and hence though man be not able to keep it now, yet God may require it, because he once gave him power to keep it; and that therefore 'tis no more unjust to exact such obedience which he cannot perform, then for a creditor to require his money of his broken debtor or spendthrift, who is now failed (as they say) and not able to repay. Man therefore having once power to keep the law, and now having no power, this argues strongly that the law of the Decalogue contains nothing but what was once written as a law of life upon his heart in his innocent estate: for I see not how Gods justice can be cleared if he exacts such obedience in the Decalogue which is impossible for man to give, unlesse the very same law and power of obedience was written upon his heart at first: and therefore it is a wilde notion of theirs who think that the Covenant of works which God made with *Adam*, is not the same for matter with the Covenant of works exprest in the morall law; for we see that there is the same Image of holinesse and righteousness required in the Tables of stone, as the condition of this Covenant, which was once written upon mans heart, and required in the same manner of him. Now this law thus revived and reprinted is the Decalogue, because most naturall and suitable to humane nature, when it was made most perfect, therefore it is universall and perpetuall, the substance also of this law being love to God and man, holinesse toward God and righteousness toward man, *Math. 22. 37, 39. Luk. 11*. Hence also this law must needs be morall, universall and perpetuall, unlesse any should be so wicked as to imagine it to be no duty of universall or perpetuall equity, either to love God, or to love man, to perform duties of holinesse toward the one, or duties of righteousness toward the other: Hence again, the things commanded in this law are therefore commanded because they are good, and are therefore morall; unlesse any shall think that it is not good in it self to love God or man, to be holy or righteous; and which is still observable, there is such a love required herein,

herein, and such a loveliness put upon these laws, as that by vertue of these all our obedience in other things which are not morall, becomes lovely; for there were many ceremoniall observances in which and by which the people of God exprest their love to God, as Mr *Primrose* truly concludes from *Deut.* 6.1,2,3,4,5,6. and *Matth.* 22.37,38,40. but yet this love did arise by vertue of a morall rule, for therefore it was love to worship God in ceremoniall duties, because it was lovely to worship God with his own worship (of which these were parts) which is the morall rule of the second Commandment. "And hence Mr *Primrose* may see his grosse mistake "in making one law of the Decalogue ceremoniall, because the summary "of the Decalogue being love to God and love to man, and our love to "God being shewn in ceremoniall as well as in morall duties, because our "love is seen and shewn in our obedience to all the Commandments of God, "ceremoniall as well as morall. For though there be love in ceremoniall duties, it is not so much in respect of themselves, as in respect of some morall rule by vertue of which such duties are attended.

Par. 2. cap. 6.
f. 122

Thesis 41.

The ceremoniall law consisting chiefly of types and shaddows of things to come, *Heb.* 8.5. and therefore being to cease when the body was come, *Col.* 2.17. was not therefore perpetuall (as the law morall) but temporary, and of binding power only to the nation of the Jews and their profelytes, and not putting any tie upon all Nations, as the morall law did. Every ceremoniall law was temporary, but every temporary law was not ceremoniall (as some say) as is demonstrable from sundry judicials, which in their determinations were proper to that Nation, while that Jewish polity continued, and are not therefore now to be observed.

41.

Thesis 42.

The *Judiciall laws* some of them being hedges and fences to safeguard both morall and ceremoniall precepts, their binding power was therefore mixt and various, for those which did safeguard any morall law (which is perpetuall) whether by just punishments or otherwise, do still morally binde all Nations: For as *Piscator* argues, a morall law is as good and as precious now in these times as then, and there is as much need of the preservation of these fences to preserve these laws, in these times and at all times, as well as then, there being as much danger of the treading down of those laws by the wilde beasts of the world, and brutish men (sometimes even in Churches) now, as then; and hence God would have all Nations preserve these fences for ever, as he would have that law preserved for ever which these safeguard: but on the other side these judicials which did safeguard ceremoniall laws, which we know were not perpetuall, but proper to that Nation, hence those judicials which compasse these about are not perpetuall nor universall; the ceremonials being pluckt up by their roots, to what purpose

42.

Pisc. prefat.
on Exod.

then should their fences and hedges stand? As on the contrary the morals abiding, why should not their judicials and fences remain? The Learned generally doubt not to affirm, that *Moses* judicials binde all nations, so far forth as they contain any morall equity in them, which morall equity doth appear, not only in respect of the end of the law, when it is ordered for common and universall good, but chiefly in respect of the law which they safeguard and fence, which if it be morall, it's most just and equall, that either the same or the like judiciall fence (according to some fit proportion) should preserve it still, because 'tis but just and equall, that a morall and universall law should be universally preserved: from whence by the way, the weaknesse of their reasonings may be observed, who that they might take away the power of the civil Magistrate in matters of the first Table (which once he had in the Jewish Common-wealth) affirm that such civil power, then, did arise from the judiciall, and not from any morall law: whenas it's manifest that this his power in preserving Gods worship pure from Idolatrous and prophane mixtures, according to the judiciall laws, was no more but a fence and safeguard set about morall Commandments; which fences and preservatives are therefore (for substance) to continue in as much power and authority now, as they did in those daies, as long as such laws continue in their morality, which these preserve: the duties of the first Table being also as much morall as those of the second, to the preserving of which later from hurt and spoil in respect of their morality, no wise man questions the extent of his power.

Thesis 43.

43. If therefore the question be now made, whether the law of the fourth Commandment be morall or no, we must then remember that the true state of the question is not in this, to wit, *Whether the law of the Sabbath be a principle of the lights of nature, known and evident of it self, or at least such as every man that hath the use of reason may readily finde out, without some externall revelation* (as Mr *Ironside* injuriously states it wraffling herein with his own shadow, with many others of his fellowship in this controversie.) For *morality* (as hath been declared) is of larger extent then such *naturality*. But the question is, whether it is one of those laws which is therefore commanded, because it is holy, just and good in it self, whether man see it by any previous light of corrupt nature, I or no; and being thus commanded as such a law, whether it be not therefore of perpetuall and universall obligation, binding all Nations and persons in all ages, in their *hearts, lives, manners*, to the observance thereof, as a part of *that holinesse* we owe to God, and which God requires of all men according to rules of morall equity: or on the contrary whether it be not rather a typicall, ceremoniall, figurative and temporary precept, binding only some persons, or that one Nation of the Jews for some time, from the obedience of which law, Christians

Vid. *Pisc.*
pres. in Ex.
Vid. Iun. de
Pol. Mor.

Ironf. Q. 2.
cap. 8.

stians (in respect of any law of God) are now exempted?

Thesis 44.

For clearing up whereof, it may not be amiss to take notice of the agreement (at least in words) herein, on all hands, even by those who oppose that *morality* of the Sabbath which we plead for. All sides agree in this, *viz.* That the law of this fourth Commandment concerning the Sabbath, is *morall*. But as the differences about the meaning of *Tues Petrus* are many, so here the difficulty lies to know, *how*, and in what *case* and *resp* & it may be called morall; for Mr *Ironside* expressly consents in this, *viz.* "That all the Commandments of the Decalogue are morall, but every one in his proportion and degree, and so (saith he) is that of the Sabbath, it is morall for substance, but not for circumstance."

44.

*Ironf Q. 2.
cap. 9.*

"Mr *Primrose* also (when he is awake) expressly confesseth thus much, *viz.* That the Sabbath is morall in its foundation, end, marrow and principles of nature; and that a *stinted time* is morall, and grounded on the principles of nature; and therefore the Gentiles (saith he) had their *set daies* of religion: and this (he tells us) is ratified by the Gospel, which commendeth to the faithful the Assembling of themselves together for Word and Sacraments, and consequently that they have *appointed times* to attend upon them, wherein the Word of God be read and preached as *under the old Testament every Sabbath day*: nay he yields yet more, *viz.* That not only *stinted times*, but that also there should be a *convenient proportion* and *sutable frequency of time* for Gods service, now under the Gospel, as under the law; and therefore affirms, that the Jewish annuall Feasts, and new Moons, being but once a year or once a moneth, and so being rare and seldome, could not teach us the convenient and most sutable frequency of Gods publick service, as the Sabbath did, which returned weekly, and therefore he saith that the Commandment runs not thus, *viz.* Remember to keep the *new Moons*, but *Remember to keep holy the Sabbath day*. So that by Mr *Primrose* concession, not only a *time*, but a *stinted time*, not only a *stinted*, but also such a *convenient proportion* and *sutable frequency of time*, as is once in seven daies, is morally holy by vertue of the fourth Commandment."

*Prim. par. 2.
cap. 6. Secta
15, 19.*

"*Gsmarus* also concludes that the publick worship of God required in the fourth Commandment, calls for observation, not only of *certain*, but also of *sufficient* daies for worship; and what these sufficient daies be, is to be gathered from the fourth Commandment, *viz.* that they be not more *rare* and *lesse frequent*, then the weekly Sabbaths of the Israelites, because if God (as he shews) challenged a weekly Sabbath of a stiffnecked people laden with the burden of many other Festivals and ceremonies, how then should Christians, freed from their yokes and burdens, have them less frequent?"

*Gom. Inveſt.
Orig. Sab.
cap. 5.*

Breer, pa. 17.
48.

M. Breerwood also to the like purpose professeth, That Christians should not be lesse devout and religious in celebrating the Lords day, then the Jews were in celebrating their Sabbath, and his reason (labouring with some *spice* of a contradiction) is this, *viz.* because the obligation of our thankfulness to God is more then theirs, although the obligation of his Commandment to us in that behalf is lesse: for I confesse it's beyond my shallownesse to conceive, how the thankfulness should be more and the Commandment lesse; unlesse he will imagine some such popish work, as exceeds the command.

Wall. d. ser.
de præc. 4. c.
4.

Wallaus comes almost quite over the threshold unto us, and maintains upon solid arguments, "that by the force and analogy of this fourth Commandment, all the true worshippers of God, are bound to the exact observation of one day in the circle and compasse of seven; and then he produceth a cloud of witnesses, both ancient Fathers, and the chief of our late reformers, testifying to the same morality of one day in seven, which himself maintains; that whoever shall reade him herein, would wonder how it should ever enter into the hearts of learned men (as *White, Rogers, Dow,* the * Historian, and many others) to imagine and go about to befool the world, as if the morality of a seventh day was the late and soure fruit growing out of the crabbed and rigid stock of some English Puritans and reformers, wherein they are forsaken of all their fellows, whom in all other things they so much admire in other reformed Churches. It being therefore confessed on all hands that the Sabbath is morall (though I confesse at other times our adversaries unsay this at least in their arguments;) the controverisie therefore only lies in this, *viz. How and in what respect it should be so?*

* Heylin.

Thesis 45.

45. The generall consent herein also is this, to wit, That the morality of the Sabbath chiefly is in respect of some generality, or in respect of something which is more generall in this Commandment, rather then in respect of that particular day which the Commandment doth also point at: for if the morality of it did lie in observing that particular *day* only, how could there be a *change* of that day to another? For if the morality of a Sabbath was limited unto a particularity, or to that one particular day, it is then impossible that any other day to which that first is changed, should be morall by vertue of the same Commandment: but we shall shew in fit place, that the day is lawfully changed and morally observed, and therefore that which is in this Commandment firstly morall, must of necessity be somewhat more generall.

Thesis 46.

46. The *generall* which we acknowledge to be morall in this command (rightly understood) is a *seventh day*. Our adversaries would make it more generall, and resolve it into a *day* or *some day* for solemn worship, yet when they

they are forced to see and acknowledge by the dint of argument, that this is too generall, because thus the commandment may be observed, if one day in a thousand, or once in ones life it be sanctified; they doe therefore many times come nearer to us, to somewhat lesse generall then a day, *viz.* to a stinted, fixed and appointed day, and to such an appointed day as contains a sufficient proportion of time for God, with convenient frequency, no lesse frequent then theirs in the old Testament, which was every seventh day, as may be seen, *Thesis* 44. and truly thus much being acknowledged by them, one would think that the controversie (with this sort of men) was brought unto a comfortable and quiet issue and full agreement, but it is strange to see how contrary the language is of these men sleeping, from what it is when they are awake: They strike fiercely at a *seventh day*, and a *determined time*, as impossible to be morall, when they meet with them in the dark, and yet we see, acknowledge them (in effect) to be morall, when they meet with them sometimes in the light.

Thesis 47.

But because a seventh day may be accounted convenient by some, and morall by others, and because the determination of it may be made by some, either more *large or narrow*, *viz.* either to any day in seven, which man or the Church may appoint; or to such a seventh day as God shall determine. It is therefore needfull for the clearing up of this controversie, to seek out with an impartiall and sober minde, the true *meaning of the fourth Commandment*, and to enquire more particularly and exactly what is required in it, and what is commanded by vertue of it, which some able men not taking a right observation of in the dark and tempestuous times of controversie, have therefore made miserable shipwrack, not only of the truth, but also of themselves, and souls of others.

47.

Thesis 48.

The things which are
 morally enjoined in
 this Commandment,
 are these two,

1. Some things are *primariò*; *i.* Primarily, firstly
 and more generally morall.
 2. Some things are *secundariò*; *i.* Secondly,
 derivatively and consequently morall.

48.

A time, a day, a seventh day of rest are in the first respect morall, but in the other respect this or that particular seventh day may be said to be morall: Things primarily morall are perpetuall; things secundarily morall are not necessarily so: As for example, To honour superiours and fathers, whether of Common-wealth or family, is primarily morall, but to honour these or those particular superiours is secundarily morall, because our honouring of them ariseth from that primary and generall law of morall equity, *viz.* that if our fathers are to be honoured, then in the second place it follows, that these and those particular persons being our lawfull fathers, are to be honoured also: To honour our fathers whom God hath set over us, is perpetuall;

tuall; to honour these or those particular fathers, is not perpetuall, because themselves are not perpetuall but changeable. It was a morall duty to honour this particular King *David*, but it was not perpetuall, for when *David* was taken away, they were not bound to honour King *David* any more, when King *Solomon* his son became his successour: nor was it a ceremoniall duty to honour this or that particular King, because it was changeable from one to another, but it was a morall duty so to do; wherein the law and rule is not changed (it being primarily morall) but only the *object*, which we are bound to honour secondarily in respect of the generall rule: So 'tis in this law of the Sabbath; To keep a day, a seventh daies Sabbath, is perpetuall, it being primarily morall, but to observe this or that particular day, is of it self changeable being secondarily morall: For if it be a morall duty to sanctifie a seventh day which God shall appoint, then it's morall (as it were) in the second place to sanctifie this or that seventh interchangeably which God doth appoint, and yet it doth not follow that this or that particular seventh is in it self ceremoniall, because it is changeable: for in such a change the morall rule is not changed, but the morall object only to which it is morally applied; the duty is not changed, but only the day: and in this respect it should not seem hard to make somethings morall which are not perpetuall; for laws primarily morall are properly perpetuall, but laws secondarily morall, not necessarily so, but changeable, because, as hath been said, herein there is no change of the rule, but only of the object or application of the rule, which may be variously and yet morally observed.

49.

Thesis 49.

This distinction of things primarily and secondarily morall is taken from the truth of things, and which those who study this controversie will see themselves forced unto by the shifts and fallacies of the adversaries of the truth herein; the Commandments of God are exceeding broad according to *David's* measure, *Psal.* 119. 96. and very comprehensive, and hence the generals include many particulars, and sometime the particulars have a speciall respect to things more generall, as is evident in the second and fifth Commandment, which Synecdoche, M. *Broad* acknowledgeth to be in all other commands except the Sabbath, wherein he will have no generall understood, but only a commandment to observe that particular day only, that so he may go one step further then some of his betters, and utterly abolish the morality of this command: but whether this Commandment is so narrowly restrained, will appear more fully in shewing the truth of this distinction out of the Commandment, more particularly.

50.

Thesis 50.

Those things first which are *primarily* and more *generally* morall, and morally commanded, are these three,

1. That

1. That there be some solemn convenient *time* set apart for Gods worship.
2. That this time be not any small pittance of time, but a *solemn day* of worship, bearing the most meet proportion to those daies man hath for himself.
3. That this *day* be not any *day* indefinitely which man sees meet; but (as 'tis in the Commandment) the *Sabbath* or *Rest day*, which God himself interprets and determines to a seventh day.

Some of our adversaries in this controversie, will not acknowledge any set time or day to be morall by vertue of this Commandment, because they think that That particular seventh day from the creation is only commanded but now abolished under the Gospel; and it only is commanded (they say) because it is only *expressed* and made mention of in the Commandment; I confesse that That particular seventh is expressed and pointed at, but not only expressed (as we shall shew in fit place) but suppose it were granted that That seventh only is expressed, yet it will not follow that therefore a seventh day, and consequently a day, and consequently a time of worship is excluded: for look as 'tis in the second Commandment, we see the worship of a *graven Image* is particularly forbidden, and yet that which is more generall, is also herein forbidden, *viz.* the worship of God by *humane inventions*: and why may not the like generall be enjoined by commanding that particular seventh in the fourth Commandment? Others of our adversaries, on the contrary, acknowledge therefore, that in this particular seventh (which they make ceremonial) something more generall and morall is herein required, but this generall they limit to a time or some day of worship, but a seventh day which is more generall then that particular seventh, yet lesse generall then a day or a time: they fly from this as from some serpent or bugbear, and will not admit it as any thing generally morall in this Commandment: But it is very observable in this controversie, that upon the same grounds on which they would exclude this generall of a seventh from being morall, they may as well exclude their own generals, *viz.* a time or a day from being morall: for if they think it irrationall, that because a particular seventh day is required, that therefore a seventh day more generall cannot be commanded; why is it not as irrationall upon the same ground to exclude a time, a day also? Surely a seventh day lies nearer the bosom of a particular seventh, and is of nearer kin to it then a day. And I marvell that they should gather a solemn time and day of worship, which is more generall, rather then a seventh out of that particular day, as not possibly to be intended, although in a manner expressed in the Commandment it self. I know there are some who think that there is nothing generally morall in this Commandment, but a *seventh day*; which unless it be well and warily explicated, I then crave leave to concurre thus farre with our adversaries, *viz.* That a solemn time, and a day of worship are generally

rally morall in this command, but not only morall, but that a seventh day also which God shall determine is generally, yea principally morall also in this Commandment.

Thesis 51.

51. First therefore. That which is most generally morall in this command, is that which is called *Tempus cultus* or the time of worship; now this time must either be *indeterminate* time, which necessarily attends all acts of worship, and duties of piety, or else *determinate* and solemn time. *Indeterminate* time is not required here, because to make a speciall commandment about such a time, would be both needlesse and ridiculous, for if it be impossible that any duty should be performed without such time, then where-ever that duty is required, the time which necessarily attends it must be supposed and enjoined in the same commandment: Some *determinate* and solemn time is therefore herein generally, though not only commanded.

Thesis 52.

52. 'Tis a scruple to some to know to what commandment solemn time should be referred; to which the answer is easie; that the same things may be referred in severall respects unto severall commandments, and so may this: Solemn time may be referred to the second Commandment, where solemn worship (in respect of the means of worship) is required, in some respect to the first Commandment, which requiring us to acknowledge God as our sovereign Lord and happinesse, he would have us therefore to have some full scope of time to be serious and solemnly taken up in the worship of him: But it's referred to this fourth Commandment as it stands in a generall reference and relation to a seventh daies Sabbath, wherein this generall of solemn time is swallowed up and preserved; and verily if the six daies labour be required in the fourth Commandment, in case it be done in reference to the seventh daies rest, much more all solemn time of worship, as it stands in reference to a Sabbath day.

Thesis 53.

53. The *worship it self* therefore is not required in this Commandment, if only the time of worship be enjoined: and if ignorance or prejudice did not byasse and sway mens judgements from the naked and genuine meaning of each Commandment, it would soon appear that the whole worship of God it self, is contained in the three first Commandments, and therefore nothing left that could possibly be enjoined by the fourth, but only the time: I know a time of worship may in some respect be called worship, but the worship it self in all other respects is not required in this but in other Commandments; for if in the first Commandment we are to have God to be our God, by love of him, trust to him, delight in him, &c. (which nature, as it were, calls for, if God be our God) then all that which we call naturall worship, is required here: and if devised forms of worship be forbidden in the second

cond Commandment, which are of humane invention and institution; then all Gods instituted worship must be commanded herein: and if vain and irreverent manner of worship be forbidden in the third Commandment, then all *common worship* as some call it, or rather all that *holy* and reverend manner of *worship* which we owe to God is required in the same command; and if all naturall, instituted and common worship or holy manner of worship be required in the three first commands, I marvell then how any worship (any further then as a time of worship, may be called worship,) can be required in this fourth command. The time therefore, and not the worship it self is required herein: for if any worship be required, it's either the whole worship of God, or some speciall kinde of worship; if the whole worship, then there should be no worship of God required directly in the three first Commandments, but the very same which is commanded in the fourth also, which grosse Tautology is most absurd to imagine in the short summe of these ten words; but if any speciall kinde of worship should be required and not the whole, then the Sabbath day is sanctified to some one kinde of worship, rather then to the exercise of all kinde of worship, which is most false and prophane: for who will affirm that the Sabbath is to be sanctified, suppose by that kinde of worship which is publick, and not private also, by externall, and not by internall worship also; by naturall worship in love and fear of God, &c. and not with instituted in the use of all Gods Ordinances, and that with all holy preparation and reverence also?

Thesis 54.

The exercise of worship is one thing, the worship it self is another; 'tis most true that the holy exercise of *all worship* is here required, but most false that the worship it self is so: The worship it self is required in the three first commands, but the speciall exercise of all this worship at such a time, is required in the fourth command: the exercise of holinesse and holy duties is here required as the end, and a holy rest as a means thereunto, and in this respect it is true which *Wallens* observes, *viz.* That it is not a bare and naked circumstance of time, but the rest it self from labour, and the application of the day to holy uses which is here enjoined; but doth it therefore follow that the worship it self, and the holy duties themselves are here directly commanded? which he seems to maintain: no verily, no more then that works of mercy in the second Table, are required in this fourth command of the first Table, because the exercise of mercy and love as well as of piety and necessity is required also in this command.

Thesis 55.

It is generally and frequently affirmed by those who seek to support the morality of the Sabbath, to wit, that the exercise of *worship* and holy duties at this time, is required for the times sake, as at other times, the time is required for the duties sake; by which words they seem to make the bare circumstance

54.

*Wal. differs.
de, 4. prac.
cap. 5.*

55.

circumstance of time to be required here; but this assertion had need be understood with much candor, and the true explication of it; for in some sense it's most true which our Saviour affirms, that man is not made for the Sabbath or the time of it, *Mark 2.27.*

Thesis 56.

56. This time therefore may be considered two waies, 1. Abstractly. 2. Concretely. 1. Abstractly, for the bare circumstance of time, abstracted and stript from all other considerations, and so it is very absurd to imagine all the holy duties of the Sabbath to be for the time, as if God and all his holy worship should give homage unto, and attend upon a naked empty circumstance: Time in this respect is rather for the worship sake. 2. Concretely, as it is wholly sanctified and set apart for God, or as it is a holy time, set apart for holy rest, that so man might attend upon God: and in this respect all holy duties are for this time, because in this respect they are for God who is all in all in holy time: And therefore *Wallens* need not put us upon search to see whether the holy rest of the day be required in the second or any other command, for 'tis not affirmed by any, that the *naked* circumstance of time is here only required, without any holy rest; but that a holy time of rest is herein commanded, and therefore to be referred to this command: hence also it is most false which some affirm, *viz.* "That the rest from ordinary labours on this day, as it is connected with holy duties of worship without which they cannot be performed, is as necessary now, as when the Jewish Sabbath was a being; but otherwise out of these duties there is no holy time of rest commanded. For such a restraint of time to holy duties as makes the time holy for the duties sake, so that no time is holy but in the performance of holy duties, and these duties (upon narrow examination) only publick duties, doth but open a gap for licentiousness, voluptuousness, sports, May-poles and dog-markets, and such like prophaness, out of the time of holy publick worship; or what private worship each man shall think most meet. For in this sense holy duties are for the time, because the whole day being sanctified, holy duties are therefore to attend, and in this respect are for this time; and not the time for them, *viz.* That when the time of the exercise of some holy duties doth cease, the time of holy rest or holy time must then cease also.

Thesis 57.

57. Nor should it seem strange that holy duties should attend holy time, and be for the sake of such time; because, although it be true that this time is sanctified, that man may perform holy duties, yet man is now called to the performance of all holy duties, that he may lastly honour God in all holiness in such a speciall time: Which time if any humane power only should put any holiness in, and it therefore should be attended on, what would it be else but an observing of daies and times, condemned by the Apostle, *Rom. 14.*

Gal. 4. which dirty ditch of *observing times*, they unawares fall into who plead against a *determined* Sabbath, sanctified of God, and yet would have some time and day observed by the appointment of men: For the observation of such daies which God shall appoint, cannot be condemned as an observing of times: but the observation of *daies* which humane wisdom shall think fit may be quickly reduced to such a transgression.

Thesis 58.

If any think that there is a peculiar manner of holiness, and of worshipping God herein required, which is not required in any other Commandment; it may be readily granted, if by peculiar manner of sanctification, be meant a more speciall degree and manner of *exercising* the whole worship of God, *in respect of such a time*: but it doth not therefore follow, that any new kinde of *worship* (which *Wallaus* hence pleads for) is required herein: for this higher degree and speciall manner of worship is not the substance of any new worship, it being only a peculiar degree of worship; and therefore varies not the kinde: And if the three first Commandments enjoin the worship it self, then they do command the highest measures and degrees also severally, for where any duty is required, the highest degree and extension of it is also therewithall required. Hence therefore it still follows, that this peculiar manner of exercising holy duties upon this day, is chiefly with reference and relation to the time which God hath sanctified, that herein he might be in a speciall manner worshipped and served: And verily *Wallaus* foreseeing the blow, had no other way to expedite himself from making the three first Commandments, either to be meer ciphers, or the fourth Commandment from labouring with a needlesse Tautology, but by flying for refuge to this peculiar manner of holiness which he thinks is required herein, and not in any of the rest, but what hath been said may be sufficient to clear up the ungroundedness of this mistake.

Thesis 59.

A little error is a great breeder, and begets many more; and hence it is that *Wallaus* among many others, that he might make the worship it self to be required in the fourth Commandment, disputes therefore against those who place the instituted worship of God, directly under the second Commandment, which if he could make good, he had then the fairer probabilities to shew that the *worship it self* was required directly in the fourth Command; which principle if it was granted, would expose the morality of the Sabbath to forer blows and bruises then perhaps appears at first blush: It may not therefore be amiss, but be rather of speciall use for the clearing up, both of the meaning and morality of the fourth command, to demonstrate, that the *instituted worship* of God (which *Wallaus* calls, *Cultus externus & instrumentalis salutis nostrae per auditum verbi & sacramentorum usum, &c.*) is directly required in the affirmative part of the second command.

58.

Wal. dissent. de app. c. 6

In hoc quarto precepto aliam peculiarem sanctificationis modum mandari quæ in alijs preceptis non mandatur, à nobis quoque extra coram verum tam debet collocari, ut in his decem verbis Tautologia superflua non committatur. Wal. Ibid.

59.

Wal. dissent. de app. c. 6.

Thesis 60.

60. The clearing up of this, depends much upon a right and true understanding of two things in the second Commandment; { 1. What the graven Image and likeness is.
2. What is meant by those words. [*Love me and keep my Commandments.*]

Thesis 61.

61. First, *Graven Images*, after which the whole world almost hath been enticed, and gone a whoring from the true worship of God; were worshipped two waies: 1. *Terminative*, i. When people terminated their worship upon the dumb Idols themselves, as if they were gods, without looking any further to any God more supream and glorious: This is the sin of many of the ignorant sort of Papists by *Bellarmino's* own confession, as also of many of the brutish sort of the blinde heathens: And this kinde of worship and Idolatry is directly forbidden, not in the second, but in the first Commandment; and that appears upon this undeniable ground, to wit, that if the first Commandment expressly enjoins us to have no other God but Jehovah, to trust in, pray to, love, fear no other God but Jehovah, then for any to have and worship such Images as their gods which are not Jehovah, is directly forbidden here: Hence therefore it undeniably follows, that by the making to our selves a graven Image, in the second Commandment, somewhat else must be understood then the *worshipping* of Images terminatively as gods. 2. Or else they were worshipped *relative*, i. Relatively or in reference to the true God, as *means* and *helps*, In which, At which and by which, the true God was worshipped: And thus the learned and well instructed Papists maintain their abominable worship of Images, whether graven or painted, crosses, crucifixes, &c. to be good and lawfull; for say they, we do not worship, nor are we so senselesse as to honour the Image or crucifix it self, but only as helps to devotion, to carry our hearts to God and Christ, resembled by these Images: Thus also the Jews of old, they did never worship the Images themselves, but God in them and by them: They were not grown so soon, so extreemly sottish, as to think that the golden Calf, was the true God himself which brought them a few weeks before out of the land of *Egypt*, but it was a visible help to carry their hearts to God only, and therefore the Feast was proclaimed to Jehovah, *Exod. 32.4,5.* *Micah's* Idolatrous mother professeth that she had dedicated the eleven hundred shekels of silver to Jehovah to make a molten Image, *Judg. 17.3.* she was not so simple (no not in those confused and blinde times) to think that the Image was Jehovah, nor did her son *Micah* think so, and therefore he doth not say, *Now I know that the Teraphim will blesse me*, but that *Jehovah will now blesse me*, having set up an Image for his service. Nay verily, the wisest and best instructed among the Heathens did never think that the Idols and Images themselves were God, but they only worshipped God by them; which

Vid. Rain. de
Eccles. Rom.
Idol. li. 2. c. 3.

which if any doubt of, let him but read Dr *Rainolds*, who by pregnant and most evident proofs demonstrates, that neither the Jews, nor the Heathens in their deepest apostacies, did ever worship their Images any other waies, then *relatively*, as helps and means of the worship of the true God; and hereby sets forth the abominable Idolatry of the Romish Church, for such a worship of their Images, which even themselves condemn in the Idolatrous Jews and Heathens, who had as much to say for their Image-worship as the Papists have: Hence therefore it follows, that if the graven Image in the second Commandment, was not *worshipped as God*, but only as a means devised and invented by man to carry the heart unto God, then (by a usuall *Syneck-doe* in every command) all humane *inventions and institutions, and devised means of worship*, or of carrying the heart the better unto God, are forbidden in this Commandment; and if all humane *institutions and devised means of worship* be herein directly forbidden, then certainly *All Divine institutions and means of worship*, and consequently *All Gods instituted worship, in Ministry, Sacraments, &c.* is directly commanded in the affirmative part of this second Commandment, and consequently not in the fourth Command: And if all Orthodox Divines condemn the Popish relative worship of Images, as directly crosse and contrary to the second Command, I then see no reason why any should question, but that all the instituted means of worship (Images as it were of Gods own devising) should belong to the affirmative part of the same Command. The second thing to be explained in this Commandment is, What is love to God and keeping of his Commandments, which we reade of in the clause of the Commandment? *Love to God* is here opposed to *Hatred of God*, and those that *Love him*, to those that *Hate him*: Now this *Hatred* is not hating of God at large (for there is a hatred of God in every sin, *Prov.* 1. 29. and 8. 36.) but in particular, when it appears in this particular sin of setting up of Images and mens inventions; forbidden in this Commandment, which therefore sets down the proper punishment for this sin: So by love of God, is not meant love of God at large (which is seen in keeping every Command) but in particular, when we love God in his own Ordinances and institutions. Look therefore as hatred of God in setting up mans inventions and institutions (which superstitious persons think to be much love to God) is here condemned in the negative part of the Commandment; so on the contrary, love to God in closing with him and seeking of him in his *own Institutions*, whether *Word or Sacraments &c.* is here enjoined in the affirmative part of this Command, and consequently not (as *Wallan* would have it) in the affirmative part of the fourth Command, *Keeping my Commandments* being set down as a fruit of this love, and both together being opposed to hatred of God: Hence by *Commandments*, cannot be meant in generall, all the ten Commandments (as some imagine upon miserable weak grounds, which I list not to mention) but in

speciall,

speciall, Gods Institutions and Ordinances commanded in speciall by him, to which humane inventions and Images of mens heads and hands, are commonly in Scripture opposed, and are therefore condemned, because not commanded, or because none of his *Commandments*, *Jer.* 7.31. *Deut.* 12. 30,31. *Matth.* 15.9. If therefore (again) Gods Institutions and Commandments are here enjoined in this second Commandment, they cannot be directly required in the fourth Command. These things being thus cleared, the objections of *Wallens* are easily answered: For first, he saith, "That from the negative part of this second Commandment cannot be gathered such an affirmative part as this is, *viz.* That God will be worshipped by the *Word* and *Sacraments*. But that this assertion thus barely propounded, but not proved, is false, appears from what hath been said concerning the true meaning of the negative part of this Command: For if humane inventions, under the name of *graven Image* be forbidden, then Divine Institutions, such as *Word* and *Sacraments* be, are here commanded, and from that negative any ordinary capacity may readily see what the affirmative is. He saith again secondly, "That if instituted worship was contained under the affirmative part of the second Commandment, then this Commandment is mutable, because God was thus worshipped one way before Christ, and another way since Christ; but (saith he) the second Commandment is morall, and therefore immutable, and therefore such mutable worship cannot be enjoined herein. But we have * formerly shewn that although this Commandment be morall and immutable in respect of it self, yet in respect of the application of it to this or that object or thing commanded, it may be in that respect mutable: For it is an immutable law that God must be worshipped with his own worship, such as he shall institute (and this is the summe of the second Commandment it self) yet the things instituted (wherein there is only an application of the command) may be mutable: the second Commandment doth not immutably binde unto the observance of *this* or *that* particular instituted worship only: But to observe Gods instituted worship, and to attend his appointments, which is the only morall law and rule in the affirmative part of this Command. He thirdly objects, "That the *Worshipping* of God in *Word* and *Sacraments*, &c. is never opposed in all the Scripture to the worshipping of Images. But this is false; for Gods Institutions (of which *Word* and *Sacraments* are a part) are frequently opposed to humane inventions, the worship appointed by God to the worship devised by man; Images of Gods devising, are oft opposed to Images of mens own inventing: the voice of God which was only heard with the ear, is opposed to an Image or similitude which might be seen, *Deut.* 4.12. A graven Image, a teacher of lies, is opposed to the Lords teaching of truth, and also to his presence in his Temple, which was the seat of instituted worship, *Habak.* 2.18,19,20. The worship of Images which

God

Obj. 1.

Obj. 2.

* Vid. Thel.
34

Obj. 3.

God would have abolished, is opposed to the worship of God by sacrifices and ceremonies, in the place which God should choose, *Deut.* 12. 1. to 20. but yet he tells us, *That to worship God in Images and to worship him in spirit and truth (which is inward worship) are opposite: as also the lifting up of pure hands in every place,* *John* 4. 28. *1 Tim.* 2. 8. He tells us also that acknowledging of God in his Immensity and infinite Majesty, are opposed to Image-worship, *Rom.* 1. 20, 21, 22. *Isa.* 40. 22. Be it so: But will it therefore follow, that to worship God according to his own Institutions, is not to worship him in spirit and in truth? Is it rather a carnall then a spirituall worship, to attend on God in *Word* and *Sacraments*? May we not lift up pure hands in the use of Gods own institutions? Is not Gods Immensity and Majesty acknowledged and seen in the use of his own Ordinances, as well as creatures and providences? I confesse the blinder sort of heathens might worship stocks and stones and Images of creeping things, and four-footed beasts, in the place of God himself terminatively, and God might account of all their Image-worship as such, though used relatively, and hence the opposition may well be made between worshipping them as God, and an infinite God; and this worship (as was said) fals then under the first Commandment: but assuredly this Image worship which the Apostle condemns, *Rom.* 1. 21, 23. in debasing the infinite Majesty, and limiting it to this and that Image wherein they did worship it, is forbidden (being only relative worship) in the second Command: For I think the Apostle in *Rom.* 1. hath an eye principally at the most lascivious Idolaters in the world, *viz.* the *Egyptians*, among whom principally we reade of those Images of creeping things and four-footed beasts, in their *Hieroglyphicks*: and yet we know that all that base worship did set out something or other of the *Dirty*, which therein (and so relatively) they did worship. But I must not enter into the discourse of these things here: sufficient is said to clear up this point, *viz.* That Gods Instituted worship fals directly under the second, not fourth Command.

Thesis 62.

It is true, that the exercise of publick worship of many together, is to be at this time upon the Sabbath, but doth it follow that therefore this publick worship it self fals directly under this command? For if publick Assemblies be (as some think) a part of naturall worship, so as that the light of nature directs all men dwelling together as creatures, to worship God together publickly as Creator; then this worship fals directly under the first (not fourth) Commandment, where naturall worship is directly commanded; but if publick Assemblies be considered as distinct Churches politically united and combined, publickly to worship God; then such Churches considered thus as politicall, not mysticall Assemblies, do fall directly under the second Command, as parts of instituted worship: for as all devised

forms of Churches, whether Diocesan, Provinciall, Nationall, Universal (being the inventions of man to further the worship of God) are condemned directly in the second Command: So all such Churches as are framed into a spirituall polity, after the fashion and pattern of the Word and primitive institution, are (with leave of *Erastus* and his disciples) enjoined in the same Commandment, and therefore not in the fourth. *Gomar* and Mr *Primrose* therefore do much mistake the mark, and scope of the fourth Commandment, who affirm, *That as in the three first Commandments, God ordained the inward and outward service, which he will have every particular man to yield to him in private and severally from the society of men every day, so in the fourth Commandment he enjoineth a service common and publick, which all must yield together unto him, forbearing in the mean while all other businessse.* But why should they think that publick worship is more required here then private? Will they say that the Sabbath is not to be sanctified by private and inward worship, as well as by publick and externall worship? Is not private preparation, meditation, secret prayer and converse with God, required upon this day, as well as publick praying and hearing the word? If they say that these are required indeed, but 'tis in reference to the publick, and for the publick worship sake, it may be then as easily replied, that the publick worship is also for the sake of the private, that each man secretly and privately might muse and feed upon the good of publick helps; they are mutually helpfull one to another, and therefore are appointed one for another, unlesse any will think that no more holiness is required upon this day then while publick worship continues; which we hope shall appear to be a piece of professed prophaneity: In the mean while, look as they have no reason to think that private worship is required in this command, because the exercise of private worship is at this time required; so they have as little reason to think that the publick worship it self is herein enjoined, because the exercise of it is to be also at such a time. It is therefore the *time*, not the *worship* it self, either publick or private, which is here directly commanded: although it be true that both of them are herein indirectly required, *viz.* in relation to the *Time*.

Thesis 63.

63. If therefore the *morall* worship it self, whether publick, externall or private, be not directly required in this fourth Command, much lesse is the whole ceremoniall worship here enjoined, as Mr *Primrose* maintains, for the whole ceremoniall worship, both in sacrifices, ceremonies, types, &c. was significant, and were, as I may so say, Gods Images, or *mediaculum*, means of worship, by carrying the minde and heart to God, by their speciall significations, and therefore were instituted worship, and therefore directly contained under the second, and therefore not under the fourth Command:

Command:

*Gomar, Inv.
sent. & Orig.
Seb. cap 5.
Prim, part. 2,
cap. 6, S. 15.*

*Prim part. 2,
sa. 6, S. 34, 35.*

Command : *And if there be but nine Commandments which are morall, and this one (by his reckoning) is to be ceremoniall, and the head of all ceremonials, and that therefore unto it all ceremoniall worship is to appertain,* then the observation of a Sabbath is the greatest ceremony, according as we see in all other Commandments, the lesser sins are condemned under the grosser, as anger under murder, and lust under adultery; and inferiour duties under the chief and principall, as honouring the aged, and Masters, &c. under honouring of Parents; and so if all ceremonials are referred to this, then the Sabbath is the grossest and greatest ceremony one of them; and if so, then 'tis a greater sin to sanctifie a Sabbath at any time, then to observe new moons and other festivals, which are lesse ceremoniall, and are therefore wholly cashiered, because ceremoniall; and if so, why then doth Mr Primrose tell us, *That the Sabbath is morall for substance, principall scope and end, and that it's unmeet for us to observe fewer daies then the Jews, in respect of weekly Sabbaths?* Why is not the name and memoriall of the Sabbath abandoned wholly and utterly accursed from off the face of the earth, as well as new moons and other Jewish festivals, which upon his principles are lesse ceremoniall then the weekly Sabbath? It may be an audacious Familist, whose conscience is grown iron, and whose brow is brass, through a conceit of his immunity from, and Christian liberty in respect of any thing which hath the superscription of law or works upon it, may abandon all Sabbaths together with new moons equally: but those I now aim at, I suppose dare not, nor I hope any pious minde else, who considers but this one thing, *viz.* that when the Lord commands us to *Remember to keep the Sabbath holy*, he must then (according to this interpretation) command us, that above all other commandments we observe his ceremoniall worship (which they say is here enjoined) rather then his morall worship which they acknowledge to be enjoined in all the other nine Commands, at the gate of none of which Commmands is written this word *Remember*; which undoubtedly implies a speciall attendance to be shewn unto this, above any other; for as we shall shew, keep this, keep all, break this, slight this, slight all; and therefore no wonder if no other Command hath this word *Remember* writ upon the portall of it, which word of fence, denotes speciall affection and action in the Hebrew language: but I suppose it may strike the hardest brow and heart with terrour and horreur, to go about to affix and impute such a meaning to this Commandment, *viz.* That principally above all other duties we remember to observe those things which are ceremoniall: for although the observation of ceremonies be urged and required of God as Mr Primrose truly observes from *Psalm 118 27. Jer 17.26. Joel 1 9,13. Mal. 1.7,8,10,13,14.* yet that God should require and urge the observation of these above any other worship, is evidently crosse to reason, and expressly crosse to Scripture, *Isa. 1.11,12,13,14,15. Isa. 66.3.*

Psal. 50. 13. *Jerem.* 6. 20. *Amos* 3. 21. *Micah* 6. 7. To remember therefore to keep the Sabbath, is not to remember to observe ceremoniall duties.

Thesis 64

64. Nor should it seem strange, that Jewish holy daies are not here enjoined where a holy time, a *Sabbath day* is commanded: for those Jewish holy daies were principally instituted (as *Wallau* well observes) for signification of Christ and his benefits (as may appear, from *1 Cor* 5. 7. *Luk.* 4. 19. *Heb.* 10. 5.) and therefore being significant were parts of instituted worship, belonging to the second, not fourth Command, but the Sabbath day (as shall be shewn) is in its originall institution and consecration of another nature and not significant: yet this may be granted, that ceremoniall holy daies may be referred to the fourth Command, as *appendices* of it; and if *Calvin*, *Ursin*, *Daneau* and others aim at no more, it may be granted, but it will not follow from hence that they therefore belong to the second Command indirectly, and directly to the fourth (which Mr *Primrose* contends for) but rather directly to the second, and reductively and indirectly, as *appendices* to the fourth: which *appendices*, as they may be put to, so they may be taken off again, the morall Commandment remaining *entire*: even as we know *Calvin* refers many ceremoniall duties as *appendices* to such commands, concerning the morality of which Mr *Primrose* doubts not: and therefore for him to think that the Sabbath comprehends all Jewish festivall daies, upon this ground, *viz.* because the Sabbath is joined with, and put in among the reckoning of such festivals, *Levit.* 23. *Isa.* 1. 13, 14. hath no more force in it, then by retorting the argument, and upon the like ground prove it to be morall, because it is joined with morall Commandments, as honouring of Parents, *Levit.* 19. 3. and praier, *Isa.* 1. 19. and by his own confession with the other nine which are all of them morall also.

Thesis 65.

65. Secondly, Not only a solemn time, but more particularly a solemn day, a whole day of worship is here also required by vertue of this fourth Command; and the Lord gives us good reason for it, that if he gives us many *whole daies* for our own work, then (not some part of a day) but a day, a whole day, according to the reason and expresse words of the Commandment, should be marked out and set apart for his work and service: if that place *Isa.* 56. 6, 7. will not demonstrate a seventh daies Sabbath under the new Testament, yet it sufficiently and fully clears the point in hand, *viz.* that a Sabbath day is to be observed by the sons of the stranger or Gentiles who are called strangers to the Common-wealth of Israel, *Eph.* 2. 12. and indeed

Wal. diff in 4. praes. cap. 5. *Wallau* freely confesseth and proveth that a whole day is here required; and if a whole day, I hope none will think that the time out of publick Assemblies is common and prophane, if a whole day be holy: and therefore Mr

Prim. pars. 3. cap. 6. §. 15. *Primrose* tells us, that the Gentiles having no other law but the light of nature,

nature, have appointed *set daies*, for the exercise of their religion, and that as the Jews had their *set daies*, (which we know were *whole daies*) so should Christians have theirs, for their publick Assemblies under the Gospel; which I hope must be therefore whole daies also: it is also considerable, that if the three first Commandments requiring Gods worship, do consequently require some time for that worship (as being a necessary adjunct to all actions whether morall or civil, and without which they cannot be performed) then the fourth command, must require somewhat more particularly then a time of worship: and therefore they that place the morality of the fourth command in requiring only a time of worship (because say they a time of *worship* is necessary,) may upon this ground wholly and perfectly abolish the fourth command as superfluous and needlesse, because such a time of worship is required in all other commandments necessarily. They may also imagine as great a morality in the command of building the Temple the place of worship, because a place of worship is necessary as well as a time: it is not therefore a time, but such a time as is preserved in a day even in a whole day for worship which is here commanded.

Thesis 66.

The wise God could have appointed some part of every day to be kept holy rather then a whole day together; but his *wisdom* saw this proportion of time every day to be more unmeet, in respect of mans daily cumbers, which do so easily intangle mans thoughts and affections, so as within some small piece of a day he cannot ordinarily nor so easily recover and unloose himself to finde the end of a Sabbath service, which is most sweet and full rest in the bosom of his God, as he may within the compasse of a whole day set apart for that end: or suppose he could so do in a piece and part of a day, yet Gods Name should lose by it, if he should not have the honour of some solemn day, which we see do serve to advance the names of idoll gods, and men on earth: it's meet and just that Gods Name should be magnified by us commonly every day, by setting apart some time which we may well spare (as what to the sabbath) out of our callings for God, and this doth honour him, but a day, much more.

66.

Thesis 67.

They therefore who maintain that a seventh day is not morall, because it is but a circumstance of time, may as well abolish time to be morall, or any day to be morall, because a day (let it fall out when it will) is but a circumstance of time; which notwithstanding they account to be morall in this command; but we know that much morality lies in circumstances, and why a day sanctified may not be as much morall as a duty, I yet see not.

67.

Thesis 68.

The Familists and Antinomians of late, like the *Manichees* of old, do make *All daies* equally holy under the Gospel, and none to be observed more then another

68.

another by vertue of any command of God, unlesse it be from some command of man to which the outward man they think should not *sick* to conform, or unlesse it be *pro re nata*, or upon severall occasions, which speciall occasions are only to give the *Alarums* for Church meetings and publick *Christian Assemblies*: an audacious assertion, crosse to the very light of nature among the blinde Heathens, who have universally allowed the deity whom they ignorantly worshipped, the honour of some solemn daies; crosse to the verdict of popish Schoolmen & Prelatists, whose stomacks never stood much toward any Sabbath at all; crosse to the scope of the Law of the Sabbath, which if it hath any generall morality (not denied scarce to any of *Moses* Judicials,) surely one would think it should lye in the observation of some day or daies, though not in a seventh day, for which now we do not contend. Crosse also to the appointment of the Gospel, foretold by *Isaiah* and *Ezekiel*, *Isa* 56 4.6. *Ez* 43.27. made mention of by our Saviour to continue long after the abolishing of all ceremonies by his death, *Mat*. 24. 20. who therefore bids them pray, that *their flight may not be in the winter, nor on the Sabbath day*, which whether it be the Jewish or Christian sabbath I dispute not, only this is evident, that he hath an eye to some speciall *set day*, and which was lastly ordained by Christ, and observed in the Primitive Churches, commonly called the *Lords day*, as it all be shewn in due place; and which notion under pretence of more *spiritualitie* in making every day a Sabbath (which is utterly *unlawfull* and *impossible*, unlesse it be lawfull to neglect our own work all the week long and without which there can be no true Sabbath) doth really undermine the true Sabbath, in speciall *set daies*; and look as to make every man a King and Judge in a Christian Commonwealth, would be the introduction of confusion, and consequently the destruction of a civil government, so to crown every day with equall honour unto Gods *set daies* and *Sabbaths* which he hath anointed and exalted above the rest, this anarchy and confusion of daies, doth utterly subvert the true Sabbath: to make every day a Sabbath, is a reall debasing and dethroning of Gods Sabbath.

Thesis 69.

69. 'Tis true that every day considered materially and physically, as a day, is equally holy, but this is no argument to prove that therefore every day is morally and theologically holy; for those things which of themselves are common, may by divine appointment saperadded to them become holy, witnesse the dedicated things of the Temple, and so 'tis in daies and times; under the old Testament we see some daies were more holy by Gods appointment then others, and yet all daies then were materially and alike holy.

Thesis 70.

70. 'Tis true that under the new Testament, all places (in a safe sence) are equally holy; but it doth not follow from hence (as our Adversaries would infer)

infer) that therefore *all times* are *ſo*; and *Wallen* himſelf confeſſeth the argument to be invalid: for it was not eaſie nor meet, but very diſſonant from divine and heavenly wiſdom, to appoint in his word all particular places where his people ſhould meet, their meetings being to be in ſo many thouſand ſeverall countries and various ſituations, which places are indeed for their generall nature commanded and neceſſary, but in reſpect of application to circumſtances of this and that place and countrey, the variation of them is almoſt endleſſe, and therefore very incongruous and uſeleſſe to ſet them down in the word: but it was not ſo in reſpect of ſolemn time, or a ſolemn day of worſhip, for herein the Lord might eaſily appoint a particular day to be obſerved, according to the riſing and ſetting of the Sun proportionably thorowout all the world: and the Scripture hath expreſſly foretold in reſpect of place, that neither in *Jeruſalem*, *Judea* nor *Samaria*, but that in every place incenſe ſhould be offered up to God, *Mal. 1. 11.* but it hath not ſo ſpoken, but rather the contrary in reſpect of time.

Theſis 71.

Nor is any time morally holy, in this ſence, *viz.* instrumentally holy, or as an instrument and means by which God will convey any ſpirituall and ſupernaturall grace (as Sacraments now do, and *ſacrifices* of old did) but being ſanctified of God, *they are holy ſeaſons, in which,* God is pleaſed to meet and bleſſe his people rather then at other times and daies of our own deviſing, or of more common uſe; reſerving only the Lords Prerogative to himſelf, to work at other times alſo more or leſſe as he ſees meet. Indeed it's true, that by our improvement of our time, and of ſuch times, the Lord ſweetly conveyes himſelf to us, yet ſtill 'tis not *by time it ſelf, nor by the day it ſelf*, but as he *conveyes himſelf to us by holy things, and at holy places (as the Ark and temple) ſo in holy times.*

71.

Theſis 72.

There are indeed ſundry Scriptures, which to one who is willing to have all daies equall, may carry a great bredth, and make a ſpecious ſhew; and I ingeniouſly confeſſe, that upon a *rigidum examen* of them, they are more weighty and heavy then the diſputers in this controverſie uſually feel them, and therefore they do more lightly caſt them by and paſſe them over: and it is to be wiſhed, that thoſe who do not think that all daies are equall, yet will not acknowledge a ſeventh day to be morall, had not put weapons unawares into the hands of others, ſtrengthening them thereby to deſtroy the morality of any day, and ſo to lay all daies levell, for I ſcarce know an argument or Scripture alledged, by any *Germane* writer, againſt the morality of a ſeventh day, but it ſtrikes directly againſt the morality of any day, which yet they acknowledge to be morall.

72.

Theſis 73.

The faireſt colour and ſtrongeſt force from *Gal. 4. 10.* and *Col. 2. 16.* lies in

73.

in the gradation which some suppose to be intended in both those places. *Ye observe* (saith the Apostle) *daies, and moneths, and times, and years, Gal. 4. 10.* Wherein the Apostle seems to ascend from the lesser to the greater, from daies (which are lesse then moneths, and therefore *Weekly Sabbath daies*) to moneths, from moneths or new moons, to times, which are higher then moneths, and by which is meant their annuall feasts and fasts, ordered according to the *raies* or fittest seasons of the year; and from times he ascends yet higher to years, *viz. their Sabbaticall years*, because they were celebrated once in many years, sometime seven, sometime *fifty years*: by which gradation it seems evident, that the observation of daies (which are lesse then moneths) and therefore of weekly Sabbaths, are hereby condemned. The like gradation is urged from *Col. 2. 16.* where the Apostle seems to descend from condemning the greater to the condemnation of the lesser: *Let no man judge you* (saith the Apostle) *in respect of a holy day, new moon, or Sabbath daies*: there holy daies seem to be their annuall or Sabbaticall daies, their new moons are lesse then them, being every moneth; and therefore by Sabbath daies (they infer) must needs be meant the *Weekly Sabbaths* lesse then *new moons*: Indeed some understand by daies and times (in *Gal. 4.*) heathenish daies, but he speaking of such daies as are beggerly rudiments, under which not the Heathens, but the children of the old Testament were in bondage, *vers. 3.* he must therefore speak not of Heathenish but of Jewish daies. I know also that some understand that of *Col. 2. 16.* to be meant of Jewish and ceremoniall Sabbaths, which were annuall, but this, the Apostles gradation seems to overthrow.

Thesis 74.

74. To both these places therefore, a threefold Answer may be given: First, Admit the gradation in them both, yet by daies, *Gal. 4. 10.* is not necessarily meant, all weekly Sabbath daies, for there were other daies ceremoniall which the Jews observed, and which the Jewish teachers urged, besides the Sabbath; to instance only in circumcision which they zealously prest, *Gal. 5. 3.* which we know was limited unto the eight day, and which they might urge as well as circumcision it self. However, look as the Apostle when he condemns them for observing *times, raies* which signifies *Fit seasons*, he doth not therein condemn them for observing *all* fit seasons (for then we must not pray nor hear the word in fit seasons) but he condemns the Jewish ceremoniall times and seasons; so when he condemns the observation of daies, the Apostle doth not condemn the observation of all daies (for then daies of fasting and feasting must be condemned, as well as daies of resting, under the new Testament) but the observation of ceremoniall daies, which the Jews observed, and false teachers urged; and indeed the Apostle speaks of such daies as were beggerly elements and rudiments: now James speaking of the morall law, which comprehends Sabbath daies, he doth not call

it a beggerly law, but a royall law, *Jam. 2. 8, 12.* nor doth he make subjection thereunto, to be the bondage of servants (as that was, *Gal. 4. 9.*) but the liberty of children, and therefore called a royall law of liberty.

Secondly, Suppose the weekly Sabbath be here comprehended under daies, as also that by Sabbaths is meant weekly Sabbaths; *Col. 2. 16.* yet hereby cannot be meant the Christian Sabbath, but the Jewish Sabbath: for the Apostle condemns that Sabbath and those Sabbath daies, which the Jewish teachers pleaded for, among the Colossians; now they never pleaded for the observation of the Christian Sabbath, but were zealous and strong Proctors for that particular seventh day from the creation, which the Jews their forefathers for many years before observed, and for the observation of which, some among us of late begin to struggle at this day: Now, as was said, admit the gradation; we do not observe the Jewish Sabbath, nor judge others in respect of that Sabbath, no more then for observing new moons, or holy daies, we do utterly condemn the observation of that Sabbath: If it be said, why, do we not observe new moons and holy daies as well, by substituting other daies in their room, as we do a Christian Sabbath in the room of that Jewish Sabbath? we shall give the reason of it in its proper place, which I mention not here, least I should *biā cōctam appēre*. These places therefore are strong arguments for not observing that seventh day which was Jewish and ceremoniall, but they give no sufficient ground for abandoning all Christian Sabbaths under the Gospel.

Thirdly, There is a double observation of daies (as *Wallau* and *Daven.* *is* *Col. 3.* *well observe*) 1. Morall. 2. Ceremoniall. Now the Apostle in the *all in 4.* *places alleadged, speaks against the Ceremoniall and pharisaicall observa- prec.* tion of daies, but not morall: For daies of fasting are to be observed under the Gospel (the Lord Christ our Bridegroom being now taken from us, when our Saviour expressly tells us that then his Disciples, even when they had the greatest measures of * Christs spirituall presence, should fast, *Matth. * Ioh. 16. 7.* 9. 15, 16.) But we are to observe these daies, with morall, not ceremoniall observation, such as the Jews had, in sackcloth, ashes, tearing hair, rending garments, and many other ceremoniall trappings; we are to rend our hearts, and cry mightily to God upon those daies, which is the morall observance of them: So 'tis in respect of the Sabbath, no Sabbath day under the Gospel is to be observed with ceremoniall or pharisaicall observation, with Jewish preparations, sacrifices, needlesse abstinence from lawfull work, and such like formalities; but doth it hence follow that no daies are to be observed under the Gospel with morall observation, in hearing the Word, receiving the Sacraments, singing of Psalmes? &c. There was no morality in the new moons, by vertue of any speciall commandment, and therefore it is in vain to ask, why new moons may not be observed still, as well as Sabbaths? provided that it be *observatiōe morali*, for there is a morality in

observing the Sabbath, and that by a speciall command, which is not in new moons and holy daies; and therefore as we utterly abandon all that which was in the Sabbath ceremoniall, so we do and should heartily retain and observe that which is morall herein, with morall observance hereof.

Thesis 75.

75. There were among the Jews, daies ceremonially holy, as well as meats ceremonially unclean, now in that other place which they urge against the observation of any daies under the Gospel, *Rom. 14.5.* therein daies ceremoniall are compared with meats ceremoniall, and not morall daies with ceremoniall meats. It is therefore readily acknowledged that it was an error and weaknesse in some, to think themselves bound to certain ceremoniall daies, as well as it was to abstain from certain ceremoniall meats; but will it hence follow that it is a part of Christian liberty and strength to abandon all daies as ceremoniall? and that it is a part of Christian weaknesse to observe any day under the Gospel? this verily hath not the face of any reason for it from this Scripture, wherein the Apostle (doubtlesse) speaks of ceremoniall, not morall daies, as (shall appear) our Christian Sabbaths be: And look as it is duty (not weaknesse) sometime to abstain from some meats, as in the case of extraordinary humiliation, as we see in *Daniel*, *Dan. 9.* and *11.* so it may be duty (not weaknesse) still to observe some daies; I say not the seventh day, for that is not now the question, but some daies are or may be necessary to be observed now.

Thesis 76.

76. If any man shall put any holinesse in a day which God doth not, and so think one day more holy then another; this is most abominable superstition, and this is indeed to observe daies; and of this the Apostle seems to speak, when he saith, *Ye observe daies*: But when the Lord shall put holinesse upon one day more then upon another, we do not then put any holinesse in the day, but God doth it, nor do we place any holinesse in one day more then in another, but God placeth it first, and this is no observation of daies, which the Apostle condemns in those that were weak; but of the will of God which he every where commands.

Thesis 77.

77. There is (as some call it) *Sabbatum internum & externum*, i. an internall and an externall Sabbath; the first (if I may lawfully call it a Sabbath) is to be kept every day in a speciall rest from sin; the second is to be observed at certain times and on speciall daies; now if that other place, *1sa. 66. 23.* (which is much urged for the equality of all daies) be meant of a continuall Sabbath, so that those words, *from Sabbath to Sabbath*, if they signify a constant continuall worship of God indefinently, then the Prophet speaks of an internall Sabbath, which shall in speciall be observed under the Gospel; but this doth not abolish the observation of an externall Sabbath also;

also, no more then in the times before the Gospel, when the people of God were bound to observe a continuall Sabbath and rest from sin, and yet were not exempted hereby from externall Sabbaths, only becaule *more grace* is poured out upon the people of God under the new Testament then under the old, and under some times and seasons of the new Testament, and some people, more then at and upon others: hence this prophesie points at the times of the Gospel, wherein Gods people shall worship God more spiritually and continually then in former times: But if by this phrase *From Sabbath to Sabbath*, be meant, *succession*, i. one Sabbath after another *successively*, wherein Gods people shall enjoy blessed fellowship with God from Sabbath to Sabbath, successively in the worship of him, one Sabbath after another: Then this place is such a weapon in their owa hands against themselves, as that it wounds to the heart that accursed conceit, that all daies should be abandoned by those under the new Testament: But suppose that by Sabbath, is not meant the weekly Sabbath (for then, say some; what will you understand by new moons which are conjoined with them?) yet these two things are evident, 1. That Sabbaths and new moons were *set times* of worshipping God under the old Testament. 2. That it is usuall with the Prophets to vail (and not alway to type out) the worship, and so the times of worship which were to be under the new Testament, under the Ordinances of God observed in the old, as may appear, *Isa. 19. 19. Mal. 1. 11.* as also by *Ezekiels* Temple, and such like: hence then it follows, that although this place should not evict a seventh daies Sabbath, yet it demonstrates at least thus much, that some set times and daies shaddowed out under the name of new moons and Sabbaths, are to be observed under the new Testament, and this is sufficient to prove the point in hand, That all daies are not equal under the Gospel.

Thesis 78.

The kingdom of heaven indeed doth not consist in meat and drink, as the Apostle saith, *Rom 14. 17.* i. in the use of externall indifferent things, as those meats and drinks, and some kinde of daies were, or if in some sense it did, yet not chiefly in them, as if almost all religion did chiefly consist in them: but doth it from hence follow, that it consists not in things commanded, nor in any set daies of worship which are commanded? If because the kingdom of God consists in internall peace and righteousnesse, and joy of the holy Ghost, that therefore all *externall* observances of times and duties of worship are not necessary to be attended by Gospel-worshippers (as some secretly imagine) then farwell all externall Preaching, Sacraments, Profession and Confession of the Name of Christ, as well as Sabbaths: and let such *artists* of licentiousnesse bring in all prophanesse into the world again, by a law from heaven, not condemning the acts of the outward man, though never so abominable, in abstinence from which (by this rule) the

78.

kingdom of heaven doth not consist. Is it no honour to the King of glory (as it is to earthly Princes) to be served sometimes upon speciall Festivals, in speciall state, with speciall and glorious attendance by his people, as well as after a common and usuall manner every day? We have seen some who have at first held community of daies only, to fall at last (through the righteous judgement of God blinding their hearts) to maintain community of Wives; and that because the kingdom of God hath (as they have thought) consisted no more in outward relations (as that is between Husbands and Wives) then in the observation of externall circumstances and daies.

Thesis 79.

79.

But this is not the ordinary principle by which many are led to maintain an equality of daies under the Gospel: but this chiefly, *viz.* that the *morall law is not to be a Christians rule of life*; for we acknowledge it to be no *Covenant of life* to a Beleever, that either by the keeping of it he should be justified, or that for the breach of it he should be condemned; but they say that when a Beleever hath life by the Covenant of grace, the law is now not so much as a *rule of life* to such a one; and then 'tis no wonder if they who blow out the light of the whole morall law from being a light to their feet and a lamp to their paths, if they hereby utterly extinguish this part of it, *viz.* the Commandment of the Sabbath: This dashing against the whole law, is the very mystery of this iniquity, why some do cashier this law of the Sabbath: and they do but hide themselves behinde a thread, when they oppose it by their weapons who therefore abandon it because it alone is ceremoniall, above any other law.

Thesis 80.

80.

H. Den. The Sabbath (saith one) is perpetuall and morall, but not the Sabbath day; the Sabbath (which some make continuall and inward only) is perpetually to be observed, but not the Sabbath day; a Sabbath is by Divine ordination, but a Sabbath day is to be observed only as a humane constitution. But they should do well to consider whether, that which they call an *inward continuall Sabbath* be inconsistent with a speciall day; for I am sure that they under the old Testament were bound equally with us to observe a continuall Sabbath in resting from all sin, and resting in God by Jesus Christ, *Heb. 4, 1, 2.* yet this did not exempt them from observing a speciall day: A speciall day is a most powerfull means to Sabbathize every day; Why then may not a Sabbath and a Sabbath day consist together? An *every-day Sabbath* is equally opposite to a time occasionally set, as to a *set day*, which the Commandment enjoins; and therefore if it exempts a Christian from observing a *set day*, it sets him free also from all observation of any such set time; for if because a Christian Sabbath ought to be continuall, and that therefore there ought to be no set daies, then there should not be any occasionally set times for the worship of God, because these neither can be *continuall*; and if there ought

to be no such set times, we may then bid *good night* to all the publike worship and glory of God in the world, like the man with *one eye* to him who put his other eye quite out: And if any here reply that there is not the like reason, because holy time and daies are not necessary, but holy duties are necessary, and therefore require some *occasionall* set time for them: I answer, That let the difference be granted, yet that which I now dispute on is, this ground and supposition only, *viz* That if all set daies are to be abandoned, because a Christians Sabbath ought to be continuall and inward, then all occasionall set times also are to be abandoned upon the same ground, because these cannot be continuall and inward no more than the other: as for them who think no holy day necessary, but holy duties lawfull every day, we have already and shall hereafter clear up more fully in its proper place: Mean while it is yet doubtfull to me; whether those who follow Mr *Salmarsh* and some others, will acknowledge the lawfulness of any occasionall set times for publick worship, of hearing the word and praier, &c. *For he makes the bosom of the Father to be the Christian Sabbath, typified in the seventh day of the first creation, and he makes the six daies of work to be a type, not only of the Lord Jesus in his active and fulfilling administrations while he was in the flesh, but also to be a figure of the Christian in bondage, or (to use his own words) of a Christian under active and working administrations, as those of the Law and Gospel are, as all forms of worship, Duties, Graces, Praier, Ordinances &c.* From whence it will follow (from his principles, for I know not his practice) that all forms of worship, Duties, Graces, Praier, Ordinances, are then to cease, as types and shadows and figures, when once the substance is come, to wit, when they come in this life to the highest attainment, which is the bosom of the Father, which bosom is the true Sabbath of a Christian man: Now I confess that the bosom of God in Christ is our rest, and our *All in All* in heaven, and our sweet consolation and rest on earth, and that we are not to rest in any means, Ordinances, Graces, Duties, but to look beyond them all, and to be carried by them above them all, to him that is better than all, to God in Christ Jesus; but to make this bosom of God a kinde of cankerworm to fret and eat out the heart and being not only of all Sabbaths and Ordinances of worship, but also of all Duties and Graces of Gods Spirit, nay of Christ Jesus himself, as he is manifested in the flesh, and is an *externall Mediator*, whom * some lately have also cast into the same box with the rest, *Being sent only (as they think) to reveal, but not to procure the Fathers love of delights, and therefore is little else then a meer form, and so to cease when the Father comes in the room of all forms, and so is All in All.* This I dare say is such a high affront to the precious blood of Christ, and his glorious Name and blessed Spirit of grace, that he who hath his furnace in Zion, and his fire in *Jerusalem*, will not bear it long, without making their judgements and plagues (at least spirituall) exemplary and wonderfull,

Salmarsh
Sparkles of
Glory P. 265.

* I. S.

and leading them forth in such crooked waies, with the workers of iniquity, when peace shall be upon Israel : Are these abstracted notions of a Deity (into the vision and contemplation of whose amazing glory (without seeing him as he is in Christ) a Christian (they say) must be plunged, lost, and swallowed up, and up to which he must ascend, even to the unapproachable light) the true and only Sabbath ? Are these (I say) the new and glorious light breaking out in these daies, which this age must wait for ? which are nothing else (upon narrow search) then Monkish imaginations the goodly cobwebs of the brain-imagery of those idolatrous and superstitious hypocrites the Anchorites, Monks and Fryars ; who to make the blinde and simple world admire and gaze upon them, gave it out hereby, like *Simon Magus*, that they were some great ones, even the very power and familiars of God. Surely in these times of distraction, warre and bloud, if ever the Lord called for sackcloth, humiliation, repentance, faith, graces, holinesse, precious esteem of Gods Ordinances, and of that Gospel which hath been the power of God to the salvation of thousands, now is the time, and must Gods people reject these things as their A. B. C ? and must the new light of these times be the dreams and visions and flatterings of doting and deluded old Monks ? Shall the simplicity of Gospel-ministry be rejected, as a common thing, and shall *Harphius* his *Theologia Mystica*, *Augustinus Elutherius*, *Jacob Behmen*, *Cusanus*, *Raimundus Sebund*, *Theologia Germanica*, and such like Monk admirers, be set up as the new lights and beacons on the mountain of these elevated times ? Surely (if so) God hath his time and waies of putting a better relish to his precious Gospel, and the crosse of Christ, which was wont in *Pauls* time to be plainly preached, without such popish paintings, and wherein Gods people knew how to reconcile their sweet rest in the bosom of the Father, and their Sabbath day.

Thesis 81.

81. If sin (which is the transgression of the law) be the greatest evil, then holinesse (which is our conformity to the law) is our greatest good. If sin be mans greatest misery, then holinesse is maas greatest happinesse : It is therefore no bondage for a Christian to be bound to the observance of the law as his rule, because it only binds him fast to his greatest happinesse, and thereby direct and keeps him safe from falling into the greatest misery and woe : and if the great design of Christ in coming into the world, was not so much to save man from affliction and sorrow (which are lesser evils) but chiefly from *sin* (which is the greatest evil) then the chief end of his coming was not (as some imagine) to lift his people up into the love and abstracted speculation of the Father above the law of God : but into his own bosom only, where only we have fellowship with the Father above the law of sin.

Thesis 82.

82.

The blood of Christ was never shed to destroy all sense of sin and sight of sin in Believers, and consequently all attendance to any rule of the law by which means chiefly sin comes to be seen: but he died rather to make them sensible of sin, for if he died to save men from sin (as is evident, 1 John 3.5. Tit. 3.14.) then he died to make his people sensible of sin, because hereby his peoples hearts are chiefly weaned and severed from it and saved out of it (as by hardness and unsensibleness of heart under it, they chiefly cleave to it and it to them) and therefore we know that godly sorrow works repentance never to be repented of, 2 Cor. 7.10. And that Pharaohs hardness of heart strengthened him in his sin against God unto the last gasp, and hence it is also that the deepest and greatest spirit of mourning for sin is poured out upon Believers, after God hath poured out upon them the spirit of grace, as is evident, Zach 12.10, 11. because the blood of Christ which was shed for the killing of their sin, now makes them sensible of their sin, because it's now sprinkled and applied to them, which it was not before, for they now see all their sins aggravated, being now not only sins against the law of God, but against the blood and love of the Son of God: It is therefore a most accused doctrine of some Libertines, who imagining that (through the bloodshed and righteousness of Christ in their free justification) God sees no sin in his justified people, that therefore themselves are to see no sin, because now they are justified and washed with Christs blood; and therefore least they should be found out to be grosse liars, they mince the matter, they confess that they may see sin by the eye of sense and reason, but (faith being grosse to reason) they are therefore to see the quite contrary, and so to see no sin in themselves by the eye of faith; from whence it follows that Christ shed his blood to destroy all sight and sense of sin to the eye of faith, though not to the eye of reason, and thus as by the eye of faith they should see no sin, so (it will follow) that by the same blood they are bound to see no law, no not so much as their rule, which as a rule is *index sui & obliqui*, and in revealing mans duty declares his sin. I know that in beholding our free justification by the blood of Christ, we are to exclude all law from our consciences as a covenant of life, nor to see or fear any condemnation for sin, or any sin able to take away life: But will it hence follow that a justified person must see no sin by the eye of faith, nor any law as his rule to walk by, to discover sin? and is this the end and fruit of Christs death too? Surely this doctrine, if it be not blasphemous, yet it may be known to be very false and pernicious, by the old rule of judging false doctrines, viz if either they tend to exennuate sin in man, or to vilifie the precious grace of Jesus Christ, as this doctrine doth.

Thesis 83.

If sin be the transgression of the law (which is a truth written by the
Apostle

83.

Apostle with the beams of the sun, 1 John 3 4) then of necessity a Believer is bound to attend the law as his rule, that so he may not sin or transgress that rule, *Psal.* 119. 11. for whoever makes conscience of sin, cannot but make conscience of observing the rule, that so he may not sin, and consequently who ever make no conscience of observing the rule do openly profess thereby that they make no conscience of committing any sin, which is palpable and down-right Atheism and prophaneſſe; nay it is such prophaneſſe (by some means principles) which Christ hath purchased for them by his blood; for they make the death of Christ the foundation of this liberty and freedom from the law as their rule; the very thought of which abominable doctrine may smite a heart, who hath the least tenderneſſe, with horrore and trembling. *Porquius* therefore a great Libertine, and the Beelzebub of those lies in *Calvins* time, shuts his fore eyes against this definition of sin, delivered by the Apostle, and makes this only to be sin, viz. to see, know, or feel sin, and that the great sin of man is to think that he doth sin; and that this is to put off the old man, viz. *Non cernenda amplius peccatum*, i. by not seeing sin. So that when the Apostle tells us that sin is the transgression of the law, *Porquius* tells us That sin is the seeing and taking notice of any such transgression; surely if they that confesse sin shall finde mercy, then they that will not so much as see sin shall finde none at all: A Believer indeed is to die unto the law, and to see no sin in himself in point of imputation (for so he sees the truth, there being no condemnation to them in Christ Jesus) but thus to die unto the law, so as to see no sin inherent in himself, against the law, this is impious (for so to see no sin and die unto the law is an untruth, if the Apostle may be beleaved, 1 John 1. 10.) Those that so annihilate a Christian, and make him nothing and God all, so that a Christian must neither see, velle or sentire any thing of himself, but he must be melted into God, and die to these (for then they say he is out of the flesh) and live in God, and God must be himself, and such like language, which in truth is nothing else but the swelling leaven of the devout and proud Monks, laid up of late in that little peck of meal of *Theologia Germanica*, out of which some risen up of late have made their cakes, for the ordinary food of their deluded hearers: I say these men had need take heed how they stand upon this precipice, and that they deliver their judgements warily, for although a Christian is to be nothing by seeing and loathing himself for sin, that so Christ may be all in all to him; yet so to be made nothing, as to see, know, think, feel, will, desire nothing in respect of ones self, doth inevitably lead to see no sin in ones self, by seeing which the soul is most of all humbled, and so God and Jesus Christ is most of all exalted; and yet such a kinde of annihilation the old Monks have pleaded for, and preached also (as I could shew abundantly from out of their own writings) in so much that sometime they counsell men not to pray, because they must be so far annihilated, as *nihil velle*;

velle; and sometimes they would feign themselves unable to bear the burden of the species of their own pitchers in their cels from one end of them unto another, because forsooth they were so far annihilated (as neither to velle) so neither to scire or know any thing beside God, whom they pretended to be all unto them, and themselves nothing, when God knows these things were but brain bubbles, and themselves in these things as arrand hypocrites as the earth bore, and the most subtle underminers of the grace of Christ, and the salvation of mens souls.

Vid. Tauler
vita.

Thesis 84.

A true Beleever, though he cannot keep the law perfectly as his rule, yet he loves it dearly, he blames his own heart when he cannot keep it, but doth not finde fault with the law as too hard, but cries out with *Paul, The law is holy and good, but I am carnall*: he loves this copy though he can but scribble after it; when therefore the question is made, viz. Whether a Beleever be bound to the law as his rule? the meaning is not whether he hath power to keep it exactly as his rule, or by what means he is to seek power to keep it; but the question is, whether it be in it self a Beleevers rule; for to be a rule is one thing, but to be able to keep it, and by what means we should keep it, whether by our own strength or no, or by power from on high, is another.

Thesis 85.

If the Apostle had thought that all Beleevers were free from this directive power of the law, he would never have perswaded them to love, upon this ground, viz. because all the law is fulfilled in love, *Gal. 5. 13, 14.* for they might then have cast off this argument as weak and feeble, and have truly said (if this principle were true) what have we to doe with the law?

Thesis 86.

There is the inward law written on the heart, called the law of the spirit of life, *Rom. 8. 2.* and there is the outward law revealed and written in the holy Scriptures, now the externall and outward law is properly the rule of a Christian life, and not the internall and inward law (as some conceive) for the outward law is perfect, in that it perfectly declares what is Gods will and what not; but the inward law (as received and writ in our hearts) is imperfect in this life, and therefore unfit to be our rule: The inward law is our actuall (yet imperfect) conformity to the rule of the law without, it is not therefore the rule it self: The law within is the thing to be ruled, *Psal. 17. 4. Psal. 119. 4, 5.* The outward law therefore is the rule: The law of the spirit of life (which is the internall law) is called a law, not in respect of perfect direction (which is essentiall to the rule) but in respect of mighty and effectuall operation, there being a power in it as of a strong law effectually and sweetly compelling to the obedience of the law: For as

the law of sin within us (which the Apostle calls, the law of our members, and is contrary to the law of our mindes, or the law of the spirit of life within us) is not the rule of knowing and judging what sin is, but the law of God without, *Rom. 7. 7.* and yet it is called a law, because it hath a compulsive power to act and encline to sin, like a mighty and forcible law ; so the law of the spirit of life, the law of our mindes, is called a law, not that it is the rule of a Christians life, but that it compels the heart, and forceth it like a living law to the obedience of that directing rule (when it is made known to it) from without : It is therefore a great mistake to think, that because God translates the law without into a Beleevers heart, that therefore this heart-law is his only or principall rule of life, or to imagine that the spirit without the externall law is the rule of life ; the spirit is the principle indeed of our obedience, whereby we conform unto the rule, but it is not therefore the rule it self. It is true indeed, 1. That the spirit enclines the heart to the obedience of the rule ; 2. It illuminates the mind also many times to see it by secret shinings of preventing light, as well as brings things to their remembrance, which they knew before : 3. It acts them also sometime, so as that when they know not what to pray, it prompts them, *Rom. 8. 26.* When they know not what to speak before their adversaries, in that day it's given to them, *Mat. 10. 19.* When they know not whether to go nor how to go, it's then a voice behinde them, and leads them to fountains of living waters, *Isa. 30. 21.* *Revel. 7. 17.* But all these and such like quickning acts of the spirit, do not argue it to be our rule, according to which we ought to walk, but only by which or by means of which we come to walk, and are *enclined, directed and enabled to walk according to the rule,* which is the law of God without. For the Pilot of the ship, is not the compasse of the ship, because that by the Pilot the ship is guided : nor doth it argue that the spirit is our rule, because he guides us according to the rule : It is not essentiall to the rule to give power to conform unto it, but to be that, *according* to which we are to be conformed : And therefore it's a crazy argument to prove the law of the spirit to be the rule of our life, because it chiefly gives us power to conform unto the rule ; for if the law be that according to which we are to be guided, although it should give us no power, yet this is sufficient to make it to be our rule.

Thesis 87.

87. The Spirit of God which writ the Scriptures, and in them this rule of the holy law, is in the Scriptures and in that law, as well as in a Beleevers heart ; and therefore to forsake and reject the Scriptures or this written rule, is to forsake and reject the holy Spirit speaking in it as their rule ; nay, 'tis to forsake that Spirit which is the supream judge, according to which all private spirits, nay all the actings, dictates, movings, speakings of Gods own Spirit in us, are to be tried, examined and judged. To the law and the testimony,

mony, was the voice of the Prophets in their daies, *Iſa. 8. 20.* The Lord Chriſt himſelf refers the Jews to the ſearching of Scriptures concerning himſelf, *John 5. 39.* The men of *Bereah* are commended for examining the holy and infallible dictates of Gods Spirit, in *Pauls* Miniſtry, according to what was written in the Scriptures of old. It is therefore but a crackling noiſe of windy words for any to ſay that they open no gap to licentiousneſſe by renouncing the written and externall law as their rule, conſidering that they cleave to a more inward and better rule, *viz.* The law of the ſpirit within: for (as hath been ſhewn) they do indeed renounce the holy Spirit ſpeaking in the rule, *viz.* the law without, which though it be no rule of the ſpirit (as ſome object) yet it is that rule, according to which the ſpirit guides us to walk, and by which we are to judge whether the guidance be the ſpirits guidance or no.

Theſis 88.

Some ſay *That the difference between the old Teſtament diſpenſation and the new, or pure Goſpel and new covenant, is this, ſo Wiſe. That the one, or that of Moſes was a miniſtry from without, and that of Chriſt from within:* and hence they ſay that the meer commandments or letter of Scripture, is not a law to a Chriſtian why he ſhould walk in holy duties, but the law written on our hearts the law of life. But if this be the difference between the old and new Teſtament diſpenſation, the miniſtry of the old, and the miniſtry of the new, then let all Believers burn their Bibles, and caſt all the ſacred writings of the new Teſtament and old, unto ſpiders and cobwebs in old holes and corners, and never be read, ſpoken or meditated on, for theſe externall things are none of Chriſts miniſtry, on which now Believers are to attend: and then I marvel why the Apoſtles preached, or why they write the Goſpel for after times (for that was the chief end of their writing, as it was of the Prophets in their times, *Iſa 30. 8.*) that men might believe; and believing have eternall life, and know hereby that they have eternall life, *Joh. 20. 31. 1 Joh. 5. 13.* For either their writing and preaching the Goſpel was not an externall and outward miniſtry (which is croſſe to common ſenſe) or it was not Chriſts Miniſtry, which is blaſphemous to imagine: and it is a vain ſhift for any to ſay That although it was Chriſts Miniſtry, yet it was his Miniſtry as under the law and in the fleſh, and not in meer glory and ſpirit: for it's evident that the Apoſtles preachings and writings were the effect of Chriſts aſcenſion and glory, *Eph. 4. 8, 11.* when he was moſt in the ſpirit, and had received the ſpirit that he might pour it out by this outward miniſtry, *Act. 2. 33.* and it is a meer New-nothing and dream of Mr *Salmarſh* and others, to diſtinguiſh between Chriſt in the fleſh and Chriſt in the ſpirit, as if the one Chriſt had a divers Miniſtry from the other: For when the Comforter is come (which is Chriſt in the Spirit) what will he do? he will lead (it's ſaid) into all truth, *Joh. 16. 13.* But what truth will he guide us into? Verily no other

88.

Salmarſh
Sparkles
pag. 243.

(for substance) but what Christ in the flesh had spoken, and therefore it's said that he shall *bring all things to your remembrance, whatsoever I have said unto you*, Joh. 14.26. and therefore (if I may use their phrase) Christ in the Spirit leads us to what Christ in the flesh said; inward Christ leads the faithful to the outward Ministry of Christ; Christ in the Spirit to Christ speaking in the letter, the Spirit of truth to the Word of truth, the Spirit within to the Word without, by which we shall be judged at the last day, *Joh. 12.48* and therefore certainly are to be regulated by it now.

Thesis 89.

89. It is true, that the faithful receive an unction or an anointing of the Spirit, which teacheth them all things; but is this teaching *immediate* or *mediate*? If *immediate*, why doth *John* tell them that he writ to them that hereby they might know they had eternall life, *1 Joh. 5.13.* but if it be *mediate*, viz. by the word externally preacht or writ, then the externall word still is to be our rule, which the anointing of the Spirit helps us to know: It is true, the Apostle saith, *1 Joh. 2.27.* that they being taught of the Spirit, did not need that any man should teach them; what then? was their teaching therefore immediate? No verily, for the Apostle explains his meaning in the words following, viz. otherwise, and after another way and manner, then as the spirit taught them, for so the words run, *You need not that any man should teach you, but as the anointing teacheth you all things, and is truth.* For if Ministers are to preach and write in demonstration of the Spirit, then those that hear them and are taught by them, need no man to teach them otherwise, then as the same Spirit in the same demonstration teacheth them all things: It might be truly said that the men of *Bereah* did need no man to teach them otherwise then as the Spirit in comparing and searching the Scriptures did teach them the things which *Paul* spake. And *Calvin* well observes upon this place, that the scope of the Apostle in these words, is to confirm his doctrine which he writ to them, it being no unknown thing, but a thing known to them by the anointing of the Spirit, which either they had received by former Ministry of the word, or which now they might receive by this writing: As therefore the Spirit leads us to the word, so the word leads us to the Spirit, but never to a spirit without and beyond the word, I mean so far forth as that the outward administration of Christ in the flesh or in the word or letter must cease, and be laid aside, when the inward administration of Christ in the Spirit, comes.

Thesis 90.

90. It's as weak an argument to imagine, *That we are not to be led and guided by any outward commands in our obedience unto God. (because God is to work all our works for us, and because we are not to live, but Christ is to live in us)* as to think that we are not to look to any promises without us to direct and support our faith, because Christ is also to fulfill and accomplish all the promises

mises for us : For if the question be, By what are we to live ? The Apostles answer is full, *Gal. 2.19, 20.* that as he did not live but by the faith of the Son of God, so are we : But if the question be, According to what rule are we to live, and wherein are we to live ? The answer is given by *David, Psal. 119.4, 5.* *Thou hast commanded us to keep thy precepts diligently, Oh that my heart were directed to keep thy statutes. Deal bountifully with thy servant that I may live and keep thy Word,* *vers. 17.* *Let thy mercy come to me that I may live, for thy law is my delight,* *vers. 77.* So that if the question be, What is the rule of faith by which we live ? The answer is, the Gospel, *Phil. 3.16.* But if the question be, What is the rule of life it self ? The answer is, the morall law ; and of this later is the controverſie.

Thesis 91.

91.

The commanding Will of God, called *Voluntas mandati*, is to be our rule, and not the working will of God, *Voluntas decreti*, or the will of Gods decree, for we cannot sin by fulfilling the one, but we may sin in fulfilling the other : Gods secret and working Will was fulfilled when *Josephs* brethren sold him into *Egypt*, and when *Nebuchadnezzar* afflicted Gods people seventy years, as also when the Scribes and Pharisees caused Christ to be crucified : yet in all these things they sinned and provoked Gods wrath against them, How ? Was it in crossing and thwarting Gods working will or the will of Gods decree ? No verily, for it's expressly said, that Christ was crucified according to the determinate counsel and will of God, *Act. 4. 28.* It was therefore by crossing Gods commanding will. It is therefore a hellish devise of Libertines to exempt men from all law, and from the sense of all sin, *Because* (say they) *all things good and evil come from Gods Will, and all things that are done are wrought by him, and all that he doth is good, and therefore all sinfull actions are good, because God works them ; for what have we to do to take the measure of our waies by his working Will ?* Gods will is his own rule to work with, not our rule to work by : Our actions may be most sinfull when his working in and about these may be most just and holy ; for though God purposeth to leave the creature to fall and sin, yet he so purposed it, as that it should be only through their own fault that so they sin : And although a Christian is to submit humbly to the just dispensations of God when he leaves it to any evil, yet Gods working will in all such dispensations must not be our rule, for then we must will not only our own sin, but our own affliction and perdition for ever, for all these are contained under his working will : It is therefore a most subtle and pernicious practice in many, who when they are overtaken with any sin, or hamperd with sin, they wash all off from themselves, and lay all the blame (if any be) upon God himself, saying, *The Lord left me and he doth not help me, and he must do all and hath undertaken to do all, if therefore I sin, upon him be the blame, or if there be any upon them it is but little :* But why should any judge of the evil of their

sin by Gods working will, for that is not your rule; but the commanding will of God, according to which *Samuel* convinced *Saul* (when he was left of God to spare *Agag*) that his disobedience against the commandment was rebellion, and as the sinne of Witchcraft in the eyes of God, 1 *Sam.* 15.23.

Thesis 92.

92. It is a great part of Christs love to command us to do any thing for him, as well as to promise to do any thing for us: When the King of glory hath given us our lives by promise, it's then the next part of his speciall grace and favour to command us to stand before him and attend upon his greatness continually. They that see how justly they deserve to be forsaken of God and given over to their own hearts lusts, and to be for ever sinning and blaspheming God in hell, where God will never command them to think of him, speak of him, do for him, pray to him more, cannot but account it a high and speciall favour of Jesus Christ to command them any thing, or bid them do any thing for him; a poor humbled prodigall will account it great love to be made a hired servant; *John Baptist* will count it a high favour if he may but untie Christs shoe latchet, and be commanded by him to do the meanest work for him: *David* wondered at Gods grace toward him, that God should command him, and in some measure enable him to offer willingly, *Lord* (saith he) *what are we?* I do therefore marvell how any can pretend that they are acted by the love of Christ, and not by the law of commands, considering that there is so much love in this, for Christ to command, and how they can profess their relish of preaching Gods free grace and love, and yet cannot away with sweet and gracious exhortations pressing to holinesse and holy duties, in the revealing and urging of which there is so much free-grace and heart-love of Christ Jesus; surely if the love of Christ is to lead us, then the commands of Christ (wherein he discovers one chief part of his love) are to guide us and be a rule of life unto us. The man who in his cool and deliberate thoughts imagines that a Christian under the rule of the law, is a Christian under bondage, may be justly feared that himself is still under the bondage of sin and Satan, and never yet knew what the true love of Christ Jesus is to this day.

Thesis 93.

93. The fundamentall errour of Antinomians ariseth from this, in imagining the great difference between the law and Gospel to be this, *viz.* That the law requires doing, but the Gospel no doing, and that all beleevvers being under the Gospel are therefore under no law of doing: but we must know that as the Gospel exacts no doing that thereby we may be just, so it requires doing also when by Christ Jesus we are made just: For if the Gospel command us to be holy as God is holy, 1 *Pet.* 1.15. and perfect as our heavenly Father is perfect, *Mat.* 5.48. then the Gospel doth not only require doing, but

but also as much perfection of doing as the Law doth, the Law and the Gospel require the same perfection of holiness; only here is the difference (which many have not observed) the Gospel doth not urge this perfection nor require it of us as the Law doth; for the Law calling and urging of it that so hereby we may be made just, it therefore accepts of nothing but perfection, but the Gospel requiring it because we are perfectly just already in Christ, hence though it commands as much as the Law, yet it accepts of less, even the least measure of sincerity and perfection mixed with the greatest measure of imperfection.

Thesis 94.

94.

The Law (say some of the Antinomians) is to be kept as an eternall rule of righteousness, but their meaning then is, That believers are thus to keep it in Christ who hath kept it for them, and if they meant no more but that Christ hath kept it for righteousness to their justification, they speak truly: but their meaning herein is not only in respect of their justification, but also in respect of their sanctification, for they make Christs righteousness to be materially and formally their sanctification: hence they say, *A believer hath repented in Christ, and mortified sin in Christ, and that mortification and vivification is nothing but a believing that Christ hath mortified sinne for them, and been quickned for them, and that that sanctification which is inherent in Christ, and not that which is inherent in us, is an evidence of our justification.* But this principle which confounds a Christians justification and sanctification, as it casts the seed of denying all inherent graces in a believer, so it laies the basis of refusing to do any duty, or conform to any Law *in our own persons*: for if this principle be true (which no Orthodox writer doubts of) viz. That we are to seek for no righteousness in our selves to our justification, because we are perfectly just and made righteous for that end in Christ, then it will undeniably follow that we are not to seek for any holiness and sanctification in our selves, because we are perfectly sanctified also in Christ Jesus, who hath repented, and believed, and mortified sin perfectly for us in his own person; Look therefore as the perfection of Christs righteousness to our justification, should make a Christian abhor any personall righteousness of his own to his justification, so if we be perfectly sanctified in Christ; then perfection of Christs holiness to our sanctification should make a believer not only renounce the Law, but to abhor all personall holiness through the Spirit to our sanctification, and then a believer must abhor to seek any love or fear of God in his heart, which is not painted but professed profaneness, and the inlet not *per accidens* but *per se*, to all manner of looseness and wickedness in the world.

Thesis 95.

95.

We deny not but that Christ is our sanctification as well as our righteousness, 1 Cor. 1. 30. but how? not materially and formally, but virtually and

and meritoriously, and (with meet explications) exemplarily: our righteousness to our justification is inherent in him, but our sanctification is inherent in our selves, yet it is derived from him, and therefore it is virtually and meritoriously only in him: and hence it is that we are never commanded to justify our selves, unless it be instrumentally and sacramentally, when as we are commanded by faith to wash our selves, *Isa. 1. 16.* and as *Paul* at his baptism was commanded to wash away his sins, *Act. 22. 16.* but we are frequently and abundantly exhorted to *repent, believe, mortifie our affections upon earth, to walk in newnesse of life, to be holy in all manner of conversation, &c.* because these things are wrought by Christ in us to our sanctification, and not wrought in Christ for us as our righteousness to our justification.

Thesis 96.

96. They that are in Christ are said to be compleat in Christ, *Col. 2. 10.* and that they receive all grace from his fullnesse, *Joh. 1. 16.* so that it seems that there is no grace in themselves, but it is first in him, and consequently that their sanctification is perfected in him: but we must know that though the perfection and fullnesse of all grace is first in Christ, yet that believers have not all in him after one and the same manner, nor for the same end: for our righteousness to our justification is so in him as never to be inherent in us, in this or in the world to come, but our righteousness to our sanctification is so far in him, as that it is to be derived and conveyed unto us, and hence it is formally in our selves, but meritoriously and virtually only in him: even as our resurrection and glorification at last day, are not so in Christ as never to be derived to us (for then the resurrection were past already) but they are so in him as that they are to be conveyed to us, and therefore they are meritoriously and virtually in him, and we are meritoriously and virtually risen in him: a Christian therefore may be compleat in Christ, and yet not be perfectly formally sanctified in Christ, our sanctification being compleated in him after another manner, and for other ends then our justification.

Thesis 97.

97. The chief end of Christs first coming was to lay down his life a ranfome for many in way of satisfaction and merit, *Phil. 2. 8. Mar. 20. 28.* now by this satisfaction he did two things, 1. He brought in such a righteousness before God as might merit mercy and make us just: now this is wholly in Christ out of our selves; but because there was a righteousness of new obedience and thankfulness to be wrought in us for this love, therefore 2. By the same satisfaction he hath merited (not that this new obedience might justify us or make us accepted) but that it might be accepted though imperfect and polluted with sin, *1 Pet. 2. 5, 6.* as also that it might be crowned and recompensed; Now hence it follows that the Lord Jesus hath not performed our

our duty of thankfulness and new obedience for us (*sub hoc formali*) or as of thankfulness; for though Christ was thankfull and holy for us, yet it was not under this notion of thankfulness for his own love to us, for this is personally required of us, and it sounds very harsh to say that Christ walked in all holy thankfulness to himself, for his love to us; but he was thus thankfull for us, *sub ratione meriti*, or in way of merit, it being part of that satisfaction which justice exacted. All that which might satisfie justice and merit any mercy, Christ did for us in himself, but he did not believe and repent, and perform duties of thankfulness for us, because these and such like are not to satisfie justice, but follow as fruits of that satisfaction, and therefore are wrought within us, and so are personally required of us, and therefore when a Christian findes a want of these things in himself, he is not to comfort himself with fond thoughts of the imputation of these in Christ only unto him, but he is to look up to Christ Jesus for derivation of these out of Christ into himself; otherwise by making Christ his sanctification, only in way of imputation, he doth really destroy Christ from being his sanctification; for if Christ be our righteousness only by imputation, then if Christ be our sanctification, it must be by derivation from him, which they must needs destroy who make him their sole sanctification by meer imputation.

Thesis 98.

Spirituell errors like strong wine make mens judgements reel and stagger, who are drunken therewith: And hence the Antinomians speak so variously in this point that we know not where to finde them, or what they will stand to: for sometime they will say that a Believer is free from the law in all its authority and offices, but this being too grosse, at other times they speak more warily, and affirm that a Christian is to observe the law as his rule personally, thus far forth, *viz. To do what is commanded, but not in vertue of a command: the Spirit*, say they, *will binde and conform their hearts to the law, but they are not bound by any authority of the law to the directions thereof; the Spirit*, they say, *is free, and they are under the government of the Spirit, which is not to be controled and ruled by any law.* Now if by vertue of a command they meant, by vertue of our own naturall strength and abilities looking to the command; so it's true that a Believer is not so bound to act by vertue of the law, for then he was bound to conform to the law pharisaically, for what is our strength but weakness and sin? but if by vertue of a command they mean thus much, *viz. that a Believer is not bound by the commanding power of any law to conform thereunto, only the spirit will conform his heart thereunto, so that he shall do the things (perhaps) which the law requires, but not because the law requires or commands them to be done:* If this, I say, be their meaning (as surely it seems to be) then the mystery of this iniquity is so plain, that he that runs may read it: For hence it undeniably follows, that in case a Believer fall into any sin, of whordom, marder,

98.

Town, Anf.
to Tayl.

theft, witchcraft, &c. These wicked acts though they be sins in themselves (because they are against the law) yet they are not sins *unto him*, because he is now set free from the law, and not bound to the obedience of it by vertue of any command: for where there is no law, there is no transgression; and if there be no law which bindes him, there is no transgression then at least unto him: *They are sins indeed in themselves, but not unto him, they are sins (as some say) to sense, but not to faith, sins in the conversation; but not to conscience, sins before men (because they may crosse their laws) but not sins before God, who exempts them from all law:* And it is in vain here to reply, that they may be sins To him, because they may be against the law of the spirit which is his rule; for we have already shewn, that although the spirit be the principle by which we obey, yet it is not our rule according to which we are to obey: Indeed it is an high aggravation of sin when it is against the spirit, but to crosse the spirit doth not firstly make these things sinfull, nor could they be sins unlesse they crosse such a spirit as speaks in and by some holy law, the very essence of sin lying in the transgression (not of any law) but of The law, i. the known morall or Evangelicall law. Again, if these and such like be sins, because they are only against the law of the spirit, then it is no sin to bow down before an Image, to commit filthinesse, theft, &c. supposing that the spirit shall suspend his act and not restrain; nay then it will follow that sins of ignorance (of which the spirit hath not convinced a Christian) are no sins, nor to be repented of, which is expressly crosse to the holy practice of *David, Who knows his errors? Lord cleanse me from my secret sins:* If sin therefore be the transgression of the law (whether the spirit work upon a Christian or no) then certainly, if he be under no commanding power of the law, he cannot be guilty or be said to commit any sin, and then the conclusion is this, That every Beleever neither hath sin, or should say he doth sin, no not when he commits murder, adultery, and the foulest enormities in the world: Which doctrine, though so directly and expressly against the light of Scripture, the confessions of all the Saints, yea of the light of nature and common sense, and is the very filth of the froth of the fume of the bottomlesse pit; yet some there are who are not ashamed to own it, the very *badness* and depth of a perfect Familist consisting in this, viz. when a man can sin and never feel it, or have any remorse or sorrow for it, and when one hath attained to this measure, *He is then Deified and then they professe the Godhead doth petere fundum animæ* (as they call it) *when beleeving that he hath no sin, he can therefore neither see it or feel it.* From which depth of darknesse the God and father of mercies deliver his poor people in these corrupting times, and I wish that those who defend this kinde of a Beleevers immunity from the law, did not lay this corner stone of hell and perdition to their followers; I am sure they leade them hereby to the mouth of this pit, who upon this principle, refuse either to mourn for sin,

Psal. 19. 12.



sin, or pray for pardon of sin, or to imagine that God afflicts for sin, being now freed from the mandatory power of any law of God, they being now not bound to act by vertue of any command.

Thesis 99.

If God did work upon Beleevers as upon blocks or bruit creatures, they might then have some colour to cast off all attendance to the directive power of the law, and so leave all to the spirits omnipotent and immediats acts, as the stars who being irrationall and uncapable of acting by any rule, they are therefore acted and run their course by the mighty word of Gods power, and therefore attend no rule; but Beleevers are rationall creatures, and therefore capable of acting by rule, and they are also sanctified and delivered from the power of their corrupt nature, and therefore have some inherent power so to act, for if they be not now dead in trespasses and sins, they have then some new life, and therefore some inherent power to act, according to the rule of life; the Image of God renewed in them, is (in part) like to the same Image which they had in their first creation, which gave man some liberty and power to act according to the will of him that created him: And if the first *Adam* by his fall conveys to us, not only condemnation, but also an inherent power of corruption, then the second *Adam*, the Lord Jesus much more conveys unto all his posterity, not only justification, but also some inherent power of grace and holiness, which is begun here and perfected in glory, for as sin hath abounded, so grace aboundeth much more: and yet suppose they had no inherent power thus to act, yet they have an adherent power, the Lord Christ Jesus, by faith in whose Name they may and shall receive power to act: And therefore, although God works in us, both to will and to do of his good pleasure, yet this hinders not, but that we are to work out our salvation with fear and trembling, by attending the rule, by vertue of which we are bound to work, both by putting forth that power which we have already received from God, as also in fetching in that power we have not yet received, but is reserved daily in Christs hands for us, to enable us thereunto.

Thesis 100.

If they that say a Beleever is not to act by vertue of a command, do mean this only, viz. That he is not to act by vertue of the bare letter and external words and syllables of it, they then speak truly, for such kinde of acting is rather witchery then Christianity, to place power and vertue in bare characters and letters, which though mighty and powerfull by the spirit, yet are empty and powerlesse without it: But if their meaning be that we are not to act by vertue of any command in any sense, then the assertion is both pernicious and perilous; for the Lord Jesus being the *πρῶτον πρινκπιον* or first subject of all grace and gracious efficacy and power; hence it's true we are not to make the command of God the first principle of our obedience, for

this is proper unto Christ by the spirit, *John* 5.40. *Job* 16.13,14. *2 Tim* 2.1 *Eph* 6.10. *Rom* 8.2. But because the Lord Jesus conveys by his Spirit vertue and efficacy through his word, not only words of promise, but also words of command (as is evident, *Jer* 3.22. *Acts* 2.38,41. *Mat* 9.9. *Psal* 19.8) Hence it is that a Beleever is bound to act from a command, though not as from a first, yet as from a second principle, though not as from the first efficient, yet as from an instrument in the hand of Christ, who in commanding of the duty works by it, and enables to it; and therefore we see *Abraham* comes out of his own countrey, because called and commanded of God to follow him he knew not whither, *Heb* 11.8. And *Peter* cast in his net to the sea, meerly because he was commanded, *Luk* 5.5. And *David* desired, Oh that my heart were directed to keep thy precepts, because God had commanded, *Psal* 119.45. There is a vertue, a *vis* or efficacy in the finall cause, as well as in the efficient to produce the effect, and every wise agent is bound to act by vertue or for the sake of his utmost and last end. Now the naked commandment of the Lord, may be and should be the chief motive and last end of our obedience to his highnesse; for what ever is done meerly because of Gods command, is done for his glory (which glory should be our utmost end in all our obedience:). And hence it is that That obedience is most absolute and sincere (whether it be in doing or suffering the will of God) which is done meerly in respect of commandment and will of God: When the soul can truly say, Lord, I should never submit to such a yoke but meerly for thy sake, and because it's thy will and thou dost command it: What is it to love Christ? but to seek to please him and to give contentment to him; What is it to seek to give contentment to him, but to give contentment to his heart or his will? and what is his will, but the will of his commandment? If therefore it be unlawfull to act by vertue of a command, then it is unlawfull, 1. To love Christ, 2. To be sincere before Christ, 3. Or to act for the glory of Christ. And hence it is that let a man do the most glorious things in the world out of his own supposed good end (as the blinde Papists do in their will works and superstitions) which God never commanded, nay let him do all things which the law of God requires, give his goods to the poor and his body to be burnt, and yet not do these things because commanded, let him then quit himself from hypocrisie and himself from being a deep hypocrite in all these if he can: Surely those who strain at this gnat, *viz.* not to do a duty because commanded, will make no bones of swallowing down this camell, *viz.* not to forsake sin, because 'tis forbidden, and whosoever shall forsake sin from any other ground, shews manifestly hereby that he hath little conscience of Gods command; I know the love of Christ should make a Christian forsake every sin, but the last resolution and reason thereof is because his love forbids us to continue in sin; for to act by vertue of a command, is not to act only as a creature to God considered as a Creator,

but by vertue of the will and commandment of God in a redeemer, with whom a Beleever hath now to do.

Thesis 101.

101.

To act therefore by vertue of a command, and by vertue of Christs Spirit, are subordinate one to another, not opposite one against another, as these men carry it. This caution being ever remembred, that such acting be not to make our selves just, but because we are already just in Christ; not that hereby we might get life, but because we have life given us already, not to pacifie Gods justice, but to please his mercy, being pacified toward us by Christ already; for as *Junius* well observes a great difference between *placare Deum*, and *placere Deo*; i between pacifying God and pleasing God, for Christs blood only can pacifie justice when it is provoked, but when revenging justice is pacified, mercy may be pleased with the sincere and humble obedience of sons, *Col. 1. 10. Heb 13. 21.* When a Beleever is once justified he cannot be made more just by all his obedience, nor lesse just by all his sins in point of justification, which is perfected at once: but he who is perfectly justified is but imperfectly sanctified, and in this respect may more or lesse please God or displease him, be more just or lesse just and holy before him: It is I confesse a secret but a common sin in many, to seek to pacifie God (when they perceive or fear his anger) by some obedience of their own, and so to seek for that in themselves chiefly which they should seek for in Christ, and for that in the Law which is only to be found in the Gospel; but corrupt practises in others should not breed (as usually they do) corrupt opinions in us, and to cast off the law from being a rule of pleasing God, because it is no rule to us of pacifying of God: For if we speak of revenging (not fatherly) anger, Christs blood can only pacifie that, and when that is pacified and God is satisfied, our obedience now pleaseth him and his mercy accepts it as very pleasing, the rule of which is the precious law of God.

*Iun. The-
de don. oper.*

Thesis 102.

102.

They that say the law is our rule as it is given by Christ, but not as it was given by *Moses*. do speak niceties, at least ambiguities; for if the Lord Christ give the law to a Beleever as his rule, why should any then raise a dust, and affirm that the law is not our rule? For the law may be considered either *materially*; or in it self, as it contains the matter of the Covenant of works: and thus considered, a Beleever is not to be regulated by it, for he is wholly free from it as a covenant of life, or it may be considered *finally*, or rather *relatively*, as it stood in relation and reference unto the people of the God of *Abraham*, who were already under *Abrahams* Covenant, which was a Covenant of free-grace; viz. *To be his God and the God of his seed*, *Gen. 17. 7.* And in this latter respect the law, as it was given by *Moses*, was given by Christ in *Moses*, and therefore the rule of love toward man

(commanded by *Moses*) is called the law of Christ, *Gal* 6.2. For the law as it was applied to this people, doth not run thus, *viz. Do all this, and then I will be your God and redeemer* (for this is a Covenant of works) but thus, *viz. I am the Lord thy God* (*viz. by Abrahams Covenant*) *who brought thee out of the land of Egypt, and house of bondage, Therefore thou shalt do all this.* If therefore the law delivered by *Moses*, was delivered by Christ in *Moses*, then there is no reason to set Christ and *Moses* together by the ears, in this respect I now speak of, and to affirm that the law, not as delivered by *Moses*, but as given by Christ, is our law and rule.

Thesis 103.

103. The law therefore which contains in it self absolutely considered (which *Luther* calls *Moses Mosissimus*) the Covenant of works, yet relatively considered as it was delivered by *Moses* to a people under a Covenant of grace (which the same Author calls *Moses Aaronicus*) so it is not to be considered only as a Covenant of works, and therefore for any to affirm that the law is no Covenant of works, as it is delivered on mount Sion, and by Jesus Christ, and that it is a Covenant of works only, as it is delivered on Mount Sinai and by *Moses*, is a bold assertion both unsafe and unsound: For if as it was delivered on Mount Sinai, it was delivered to a people under a Covenant of grace, then it was not delivered to them only as a Covenant of works, for then a people under a Covenant of grace, may again come under a Covenant of works, to disanull that Covenant of grace, but the Apostle expressly affirms the quite contrary, and shews that the Covenant made with *Abraham* and his seed (which was to be a God to them, *Gen* 17.7.) and which was confirmed before of God in Christ, the law which was four hundred and thirty years after cannot disanull, *Gal* 3.17. Now that the people were under a Covenant of grace when the law was delivered on mount Sinai, let the preface of the ten Commandments determine, wherein Gods first words are words of grace, *I am the Lord thy God* &c. and therefore thou shalt have no other Gods but me, &c. I know *Paræus*, *Zanchy* and others affirm that the law is abrogated as it was in the hands of *Moses*, but not as it is in the hand of Christ, but their meaning is at sometime in respect of the manner of administration of the law under *Moses*, and when they speak of the moral law simply considered, yet it never entered into their hearts, that the law as delivered on Mount Sinai was delivered *only* as a Covenant of works, as some would maintain.

Thesis 104.

104. But there is a greater mystery intended by some in this phrase, *as given by Christ*, for their meaning is this, to wit, *As Christ by his Spirit writes it in our hearts, not any way a rule as written by Moses: A beleevers heart* (saith *M. Saltmarsh*) *is the very law of commands, and the two tables of Moses, and in this respect it becomes not* (saith he) *the glory of Christ to be beholding*

Saltm Over-flowing of Christ's blood.

to any of the light upon *Moses* face. It seems then that the law written is not to be a Christians rule, but only so far as it is written in the heart, a most accursed assertion; for how and why did Christ Jesus himself resist temptation to sin? was it not by cleaving to the written word? *Mat.* 4. 4, 10. and was not this done for our imitation? why did *David* and Christ Jesus delight to do Gods will? was it not this, because it was written of them that so they should do? *Psa.* 40. 7, 8. Did not the Law in their hearts make them thus cleave to the written Law without? why did *Paul* perswade children to honour their parents? was it not, because this was the first Commandment with promise? *Eph.* 6. 2. had it not been more evangelically spoken to perswade them rather to look to the law of *Moses* written on their hearts within, to direct them hereunto, rather than to be beholding for any light upon *Moses* face to direct them herein? how comes it to passe that *Paul* preacheth no other thing but what was in the old Testament of *Moses* and the Prophets, who were only the interpreters of *Moses*? *Act.* 22. 20. how is it that Christ himself borrows light from *Moses*, Psalmes and all the Prophets, to clear up his resurrection and sufferings? *Luk.* 24. 27, 32. if no light must be borrowed from the face of *Moses*, if indeed we were perfect in this life as we shall be in heaven, there would then be no need of the writings of the Apostles, Prophets, or *Moses*, of Law or Gospel, but we being but imperfectly enlightened, it's no lesse then extream ingratitude and unthankfullnesse to prefer our own imperfect and impure light, before that perfect, spotlesse and heavenly Law and counsels of God without us: which when the most perfect beleever doth see he may cry out with *Paul*, the Law is holy but I am carnall: what is this but painted popery, to make the spirit within to be the supream judge and superiour to the spirit of God in the written word without? only they shrine it up in the Popes private conclave and kitchen, or somewhat worse, but these in a company of poor, imperfect, deluded, and perhaps corrupted men: it's true the covenant of grace (strictly taken) in the Gospel, needs not to borrow any light from the Covenant of works in the Law, but yet for all this the grace of God appearing in the Gospel, will have us to walk worthy of God unto all well-pleasing according to the Law, *Tit.* 2. 12, 13. and to mourn bitterly that we are so unlike the will and image of God revealed in the Law, *Rom.* 7. 23, 24.

Thesis 105.

The Apostle *Paul* as he sometimes condemns works and sometime commends them, so he sometime rejects the Law, and sometime commends the Law, sometime he would have beleivers die to the Law, and sometime he exhorts them to live in all holy obedience to it; the Apostle therefore must speak of the Law under various considerations, or else must speak daggers and flat contradictions, and therefore of necessity we are to consider the Law not alway under one respect, but variously, for consider the Law as a Covenant

Covenant of works, or as the way unto or matter of our justification, and so works are condemned and the Law is rejected and abrogated, and so we are to die to the Law, but consider the Law as a rule of life to a person justified already, and so the Law is to be received, and works are to be commended, and we are to live thereunto.

Thesis 106.

106. When the Gospel nakedly urgeth beleivers to good works and obedience to the Law, it is then considered only as a rule of life, but when we meet with such Scriptures as set the Law and Christ, the Law and grace, the Law and promise, the Law and faith, &c. at opposition one against another, then the Law in such places is ever considered as a Covenant of life, from which we are wholly freed, and unto which we should be wholly dead, that we may be married unto Christ, *Rom. 7. 4.* hence therefore their arguings are feeble and weak, who would prove a Christian to be wholly free from the directive power of the Law, because a Christian is said not be under the Law but under grace, *Rom 6. 14.* and because the Law was given by *Moses*, but grace and truth came by Jesus Christ, *Joh. 1. 17.* and because the inheritance is not by the Law, but by promise and by faith, *Gal. 3. 12. 18.* for these and such like Scriptures speak of the Law as standing in opposition to Christ, and therefore speak of it as of a Covenant of life, by which men seek to be justified: from which (we grant) a beleever is wholly freed, and unto which he is not bound, nay he is bound to renounce it, and cast out this bond-woman, but all this doth not prove that he is free from it as his rule of life.

Thesis 107.

107. The Law and mans sinfull heart are quite opposite one to another, *Rom. 7. 9, 10, 11, 13.* but when (through the grace of Christ) the heart is changed, so as there is a new nature or new man in a beleever, then there is a sweet agreement between this new nature and the Law, for (saith *Paul*) *I delight in the Law of God in my inner man:* it is therefore a most false assertion to say, that the old man of a beleever is to be kept under the Law, but the new man or new nature is above all Law, for though the new nature be above it as a legall covenant, yet it never comes to be willingly under it as a rule untill now: an imperfect new nature is infinitely glad of the guidance of a holy and most perfect Law, *Psa. 119. 140.*

Thesis 108.

108. It is very evident that the children and sons of God under the new Testament are not so under the Law as the children and sons of God were under the old Testament, for the Apostle expressly tels, *Gal. 3. 23.* that before the faith came, we (*i. the children of the Old Testament*) were shut up and kept under the Law, and were under it as under a Schoolmaster, *ver. 24.* and these of whom the Apostle thus speaks are not only wicked and carnall Jews, but

but the dear children of God and heirs of eternall life in those times, as is evident from *Gal. 4. 1, 2, 3.* but the Apostle speaking of the sons of God in Gospel times, since faith is come and revealed, speaks as expressly that we are now no longer under the law as under a Schoolmaster, *Gal. 3. 25.* and that now *When the fulnesse of time is come, God sent his son, to redeem them that were under the Law, that we might receive the adoption of sons, Gal. 4. 3, 4, 5.* which though it be true of all men by nature, *viz.* that they are under the law, yet an impartiall clear eye will easily discern that the Apostles dispute is not of our being under the law by nature meerly, but of being under the law by peculiar dispensation, which was the state not only of the Jewish Church, but of the children of God, heirs of the promise (and consequently such as were beleivers) in this Church, in those old Testament times, we are not therefore now in these new Testament times under the law as they were, the great difficulty therefore remains to know how we are not under the law as they were. Those who say we are not under the ceremoniall law as they were, do speak truly, but they do not resolve the difficulty in this place; for certainly the Apostle speaks, not only of the ceremoniall law, but also of that law which was given because of transgressions, *Gal. 3. 19.* and which shut up (not only the Jews) but all men under sin, *vers. 22.* which being the power of the morall law chiefly, the Apostle must therefore intend the morall law, under which the old Testament Beleivers were shut up, and we now are not: The doubt therefore still remains, *viz.* How are we not now under the morall law? Will any say that we are not now under the malediction and curse and condemnation of it, but the Jews under the old Testament were thus under it, even under the curse of it? This cannot be the meaning, for although the carnall Jews were thus under it, yet the faithfull (whom the Apostle calls the heir and Lord of all, *Gal. 4. 1.*) were not thus under it, for Beleivers then were as much blessed then with faithfull *Abraham*, as Beleivers now, *cap. 3. 9.* How then are we not now under it as they were? Is it in this, that they were under it as a rule of life to walk by, and so are not we? Thus indeed some strain the place, but this cannot be it; for the Apostle in this very Epistle presseth them to *Love one another*, upon this ground, because *All the law is fulfilled in love, cap. 5. 13 14.* and this walking in love according to the law, is walking in the spirit, *vers 16.* and they that thus walk in the spirit, according to the law, are not (saith the Apostle) under the law, which cannot, without flat contradiction, be meant of not being under the rule or directive power of it; and it would be a miserable weak motive to presse them to love, because all the law is fulfilled in love; if the law was not to be regarded as any rule of life or of love; for they might upon such a ground easily and justly object, and say, What have we to do with the law? If we therefore as well as they, are thus under the law as a rule of life, how are we not under it as they were? Is it because they

were under it as a preparative means for Christ, and not we? They were under the humbling and terrifying preparing work of it, but not we: There are some indeed who think that this use of the law under the Gospel is but a back-door, or an Indian path, or a crookt-way about, to leade to Jesus Christ; but certainly these men know not what they say, for the text expressly tells us, that the Scripture hath concluded (not only the Jews) but *All under sin, that so the promise by faith, might be given to them that beleve,* Gal. 3. 22. So that the law is subservient to faith and to the promise, that so hereby not only the Jews, but all that God saves might hereby feel their need, and fly by faith to the promise made in Jesus Christ; and verily if Christ be the end of the law to every one that beleeves, Rom. 10. 4. then the law is the means (not of it self, so much as by the rich grace of God) not only to the Jews, but to all others to the end of the world, to leade them to this end Christ Jesus: If therefore the faithfull under the new Testament, are thus under the preparing work of the law, as well as those under the old, How were they therefore so under the law, as we are not, and we not under it as they were? I confesse the place is more full of difficulties then is usually observed by writers upon it, only for the clearing up of this doubt, omitting many things, I answer briefly, That the children of the old Testament were under the law and the pedagogie of it, two waies, after which the children of the new Testament are not under it now, but are redeemed from it.

1. As the morall law was accompanied with a number of burdensome ceremonies, thus we are not under it, thus they were under it; For we know this law was put into the Ark, and there they were to look upon it in that type, if any man then committed any sin against it, whether through infirmity, ignorance or presumption, they were to have recourse to the Sacrifices and High Priests yearly, and to their bloud and oblations: They were to pray (which was a morall duty) but it must be with incense and in such a place: They were to be thankfull (another morall duty) but it must be testified by the offering up of many Sacrifices upon the Altar, &c. They were to confesse their sins (a morall duty also) but it must be over the head of the scape-Goat, &c. Thus they were under the law, but we are not: And as 'tis usuall for the Apostle thus to speak of the law in other places of the Scripture, so surely he speaks of it here, for hence it is that in the begining of this dispute, cap. 3. 19. he speaks of the morall law which was given because of transgressions; and yet in the close of it, Gal. 4. 3. he seems to speak only of the ceremoniall law, which he calls the elements of the world, under which the children were then in bondage, as under Tutors and Governours; which implies thus much, that the children of the old Testament were indeed under the morall law, but yet withall As thus accompanied with ceremoniall rudiments and elements fit to teach children in their

their minority: But now in this elder age of the Church, although we are under the morall law in other respects, yet we are not under it as thus accompanied.

2. In respect of that manner and measure of dispensation of the morall law, which although it had the revelation of the Gospel conjoined with it (for *Moses* writ of Christ, *Joh. 5. 46.* and *Abraham* had the Gospel preached to him, *Gal. 3. 8.* and the unbelieving Jews had the Gospel preached, *Heb. 4. 2.*) yet the law was revealed and pressed more clearly and strongly, with more rigour and terrour, and the Gospel was revealed more obscurely and darkly in respect of the manner of externall dispensation of them in those times; there were three things in that manner of dispensation, from which (at least, *ex parte Dei revelantis*) we are now freed.

1. There was then much law urged, externally, clearly, and little Gospel so clearly revealed, indeed Gospel and Christ Jesus was the end of the morall law and the substance of all the shadows of the ceremoniall law, but the externall face of these things was scarce any thing else but Doing and Law, by reason of which there is a vail spread over the hearts of the Jews in reading the old Testament unto this day, as is evident, *2 Cor. 3. 13.* so that the inside or end of the morall law being Gospel, and the outside and means appointed to this end being law, hence the Gospel was then lesse clearly, and the law was more clearly revealed in those times; to say that Jesus Christ and his benefits, or eternall life were then dispensed under a Covenant of works, or *sub conditione perfecta obedientia* (as some eminent Worthies affirm) is such an error which wise and able men might easily fall into by seeing how much law was revealed and urged in those times; for though the law simply considered in it self contained the matter of the Covenant of works, yet considered relatively in respect of the people of God, and as they were under *Abrahams* Covenant of grace, so it was given to them as a rule of perfect righteousness, by both which they might the better see their own weakness and unrighteousness and fly to Christ, and therefore the Apostle, *Gal. 3. 17.* calls the promise which was made to *Abraham*, the Covenant, and gives not this title to the law, but calls it the law which (he saith) could not disannull the Covenant confirmed in Christ: and although it be propounded to them in way of Covenant, *Exod. 19. 5.* yet this is to be understood (as some think) of Evangelicall keeping Covenant not of legall; or if of legall, yet then it is not propounded simply as a Covenant of works, to convey Christ to them, but *ex hypothesi* or upon supposition, that if they did think to be Gods people and have him to be their God, by doing (as *Junius* observes the carnall Jews did think and hope so to have him, and as that young man thought, *Mat. 19. 17.*) as *Chamier* observes) that then they must keep all these commandments perfectly, and to be accursed if they did not continue therein: I dare not therefore say, that Christ and

eternall life were dispensed in a Covenant of works, under which Covenant the Jews were shut in old Testament times : but rather this, that the Law was more strongly pressed as a yoke upon their shoulders, and that this Law which contains the Covenant of works was more plentifully revealed and insisted on, and the Gospel more sparingly and darkly : but now in Gospel times the day-star is risen (though in few mens hearts) yet in the doctrine and clear revelation of it therein, and therefore the Gospel is called the *mystery hidden from ages and generations past, but now is made manifest to his Saints*, Col. 1. 26. which cannot be meant as if they had no knowledge of it, for *Abram* saw Christs day, and there is a cloud of witnesses in the Old Testament who died in faith, *Heb. 11.*) but not such clear knowledge of it as now : they were therefore then under the Law as servants (because so much working and doing was urged and chiefly revealed) but indeed were sons and heirs : but we now are not so under it, but are as sons having the Lord Jesus and our fathers face in him clearly revealed, and faith in him chiefly and most abundantly urged in his blessed Gospel : and thus the Apostle tels us in this text, *Gal. 4. 1.* with 4. 5. that the heirs of the promise under the old Testament were as servants, but by Christs coming we are now as sons ; look also as they are said to be under the Law, not as if they had no Gospel revealed or no use of the Gospel, but only because the Gospel was more darkly revealed, and the Law more plentifully urged, so we are said not to be under the Law, not as if there was no Law or no use of the Law belonging to us, but because now the Gospel is more clearly revealed, and the Law not externally so proposed and imposed as it was upon them.

2. The Law was a Schoolmaster, Tutor and Governour to leade them unto Christ to come, for so the Apostle tels us in this place, *Gal. 3. 23.* that *before faith came, we were shut up under the Law, unto the faith, which should afterward be revealed* : Thus the Ceremoniall Law pointed to Christ to come, the morall law discovered mans sin and misery, and need of Christ who was to come, nay, all the promises were made with reference to Jesus Christ to come : but now *the fullnesse of time being come*, that the Son of God is come, now we are no longer under the Law after this manner, neither ceremoniall or morall law are of any use to us to leade us unto Christ to come, for Christ is already come : and hence it is that Believers now are said to be rather under the Gospel then under the Law, and Believers under the Old Testament to be rather under the Law then under the Gospel : because although these had the efficacy of Christs redemption, yet they were not yet actually redeemed, because the redeemer was not yet come into the flesh, and in this respect they were under the rigour of the law, and hence it was fit that they should be handled as servants, and the law and curse thereof principally revealed : but now Christ being come, and having

actually

actually redeemed us, having been (not only virtually but actually) made righteousness and a curse for us: now therefore is the time that we should see Christ Jesus with open face, and hear principally concerning faith and the fathers love in him: now Christ is revealed chiefly (being come) the end of the Law, then the Law was revealed chiefly (Christ being not yet come) as the means to this end: look therefore as the promise before Christ, of which the Apostle speaks, *Gal. 3. 17, 18, 19, 21, 22.* was fulfilled in Christ being come (as Divines speak) rather than abolished, and yet abolished as it was a promise of grace to come: so the morall law is rather fulfilled then abolished in Christ being come, and yet as it did leade unto Christ to come, it is abolished to us now under the Gospel.

3. The Law being principally revealed, and yet so revealed as to leade unto Christ Jesus to come, hence ariseth a third thing of the law from which we are now delivered, *viz.* they were therefore under more terrour and fear of the Law then we are (on Gods part revealing the Gospel more clearly) in these times; and therefore saith the Apostle, *Gal. 4. 4, 5, 6.* *that when the fullnesse of time came, God sent his son to redeem us from under the Law, that we might receive the adoption of sons, and thereby the Spirit of sons crying, Abba, Father:* could not they who were sons under the Law call God Father? yes verily, doubtlesse thou art our father say they, *1sa. 63. 17.* but they having lesse light they had more fear and lesse of the Spirit of Adoption, I say still (*ex parte Dei revelantis*) then we have in these daies: We are not therefore so under the law, *i.* the fear and terrour of the Law as they were: the summe of all this is, that although we are not so under the Law, *1.* so accompanied, and *2.* so dispensed, as they were under the old Testament, yet this bindes not but that we are under the directive power of the Law as well as they.

Thesis 109.

The Apostle speaks of a law written and engraven on stones, and therefore of the morall Law, which is now abolished by Christ in the Gospel, *2 Cor. 3. 6 7. 11 13.* Is the morall Law therefore abolished as a rule of life now? no verily, but the meaning of this place is (as the former *Gal. 3. 25.*) for the Apostle speaking of the morall law by a Synecdoche, comprehends the ceremoniall law also, both which the false teachers in those times urged as necessary to salvation and justification at least together with Christ, against whom the Apostle here disputes: the morall Law therefore is abolished first as thus accompanied with a yoke of ceremonies, secondly, as it was formerly dispensed, the glorious and greater light of the Gospel now obscuring that lesser light under the law, and therefore the Apostle *ver. 10.* doth not say that there was no glory shining in the Law, but it had no comparative glory in this respect, by reason of the glory which excelleth: and lastly the Apostle may speak of the morall Law considered as a Covenant

109.

of life which the false teachers urged, in which respect he calls it the Ministry of death and the letter which killeth, and the Ministers of it (who were called *Nazarei* and *Mini* as *Bullinger* thinks) the Ministers of the letter, which although it was virtually abolished to the believing Jews before Gospel times (the vertue of Christs death extending to all times) yet it was not then abolished actually untill Christ came in the flesh, and actually undertook to fulfill this Covenant for us to the utmost farthing of doing and suffering which is exacted, and now it is abolished both virtually and actually; that now we may with open face behold the glory of the Lord as the end of the law for righteousness to every one that doth beleeve.

Thesis 110.

110. *The Gospel under which Believers now are, requires no doing (say some) for doing is proper to the Law, the Law promiseth life, and requires conditions, but the Gospel (say they) promiseth to work the condition, but requires none, and therefore a beleever is now wholly free from all Law: but the Gospel and Law are taken two waies. 1. Largely, the Law for the whole doctrine contained in the Old Testament, and the Gospel for the whole doctrine of Christ and the Apostles in the New Testament. 2. Strictly, the Law pro lege operum (as Chamier distinguisheth) and the Gospel pro lege fidei, i. for the Law of faith: the Law of works strictly taken is that Law which reveals the favour of God and eternall life, upon condition of doing or of perfect obedience: the Law of faith strictly taken is that doctrine which reveals remission of sins, reconciliation with God by Christs righteousness only apprehended by faith: now the Gospel in this latter sense excludes all works, and requires no doing in point of justification and remission of sins before God, but only beleeving: but take the Gospel largely for the whole doctrine of Gods love and free grace, and so the Gospel requires doing, for as 'tis an act of Gods free grace to justify a man without calling for any works thereunto, so 'tis an act of the same free grace, to require works of a person justified, and that such poor sinners should stand before the Son of God on his throne, to minister unto him, and serve him in righteousness and holiness all the daies of our lives, Tit. 2. 14. and for any to think that the Gospel requires no conditions, is a sudden dream against hundreds of Scriptures, which contain conditionall yet evangelicall promises, and against the judgement of the most judicious of our Divines, who in dispute against Popish writers cannot but acknowledge them, only thus, viz. conditions and promises annexed to obedience are one thing (faith learned *Pemble*) and conditions annexed to perfect obedience are another: the first are in the Gospel, the other not: works are necessary to salvation (saith *Chamier*) necessitate presentie not efficientie, and hence he makes two sort of conditions, some antecedentes which work or merit salvation, and these are abandoned in the Gospel, others (he saith) are consequentes*

Bulling. in
62.

Chamier de
oper. Necess.
cap. 3.

Chamier. de
oper. Necess.
cap. 1.

quentes which follow the state of a man justified, and these are required of one already justified in the Gospel: there are indeed no conditions required of us in the Gospel, but those only which the Lord himself shall or hath wrought in us, and which by requiring of us he doth work in us, but will it therefore follow that no condition is required, because every condition is promised? no verily, for requiring the condition is the means to work it (as might be plentifully demonstrated) and means and end should not be separated. Faith it self is no antecedent condition to our justification or salvation, take antecedent in the usuall sence of some Divines for effecting or meriting condition, which *Junius* calls *essentialis conditio*: but take antecedent for a means or instrument of justification, and receiving Christs righteousness, in this sence it is the only antecedent condition which the Gospel requires therein, because it doth only *antecedere* or go before our justification (at least in order of nature) not to merit it but to receive it, not to make it but to make it our own, not as the matter of our righteousness or any part of it, but as the only means of apprehending Christs righteousness, which is the only cause why God the Father justifieth, and therefore as Christs righteousness must go before, as the matter and moving cause of our justification, or that for which we are justified; so faith must go before this righteousness as an instrument or applying cause of it, by which we are justified, that is, by means of which we apply that righteousness which makes us just. 'Tis true God justifies the ungodly, but how? not immediatly without faith, but mediately by faith, as is most evident from that abused text, *Rom. 4. 5*. When works and faith are opposed by the Apostle in point of justification, affirming that we are justified by faith not by works, he doth hereby plainly affirm and give that to faith which he denies to works, look therefore as he denies works to be antecedent conditions of our justification, he affirms the contrary of faith, which goes before our justification, as hath been explained: and therefore as *doe and live* hath been accounted good Law, or the Covenant of works, so *believe and live* hath been in former times accounted good Gospel, or the Covenant of grace, untill now of late this wilde age hath found out new Gospels that *Paul* and the Apostles did never dream of.

Thesis III.

A servant and a son may be set to do the same work and have the same rule given them to act by, but the *motives* to this their work, and the stripes and punishments for neglect of their work, may be various and divers, a son may be bound to it, because he is a son and beloved, a servant may be bound to do the same work, because he is hired and shall have wages; if the son neglect his work, his punishment is only the chastisement of a father for his good, if a servant be faulty, he is turned quite out of doors: So although Believers in Christ, and those that are out of Christ have divers and various motives

motives to the obedience of the law of God, yet these do not vary the rule; the law of God is the rule to them both, although they that be out of Christ have nothing but fear and hope of wages to urge them, and those that are in Christ should have nothing but the love of a Father, and the heart-bloud mercy of a tender Saviour and Redeemer to compel them: the one may be bound to do, that so they may live, the other may be bound to do, because they do live; the one may be bound to do, or else they shall be justly plagued, the other may be bound to do the same, or else they shall be mercifully corrected: It is therefore a meer feebleness to think (as some do) that the law or rule is changed, because the motives to the obedience of it, and punishment for the breach of it, are now (unto a Beleever) changed and altered, for the Commandment urged from Christs love, may binde strongly yea most strongly to do the same thing which the same Commandment propounded and received in way of hire, may binde also unto.

Thesis 112.

112.

Some think that there is no sin but unbelief (which is a sin against the Gospel only) and therefore there being no sin against any law (Christ having by his death abolished all them) the law cannot be a rule to them. An adulterous and an evil generation made drunk with the cup of the wine of the wrath of God, and strong delusion, do thus argue: Are drunkenness, whoredom, lying, cheating, witchcraft, oppression, theft, buggery, no sins, and consequently not to be repented of, nor watcht against, but only unbelief? Is there no day of judgement wherein the Lord will judge men (not only for unbelief) but the secrets of all hearts, and whatever hath been done in the body, whether good or evil, according to *Pauls Gospel*? *Rom. 2. 16. 2 Cor. 5. 10.* How comes the wrath of God to be revealed from heaven, not only against unbelief, but against all unrighteousness and ungodliness of man? *Rom 1. 18.* If there was no sin but unbelief, how can all flesh, Jews and Gentiles become guilty before God, that so they may believe in the Gospel (as 'tis, *Rom. 3. 21, 22, 23, 24*) if they are all guiltlesse untill unbelief comes in? There is no sin indeed which shall condemn a man in case he shall believe, but will it follow from hence that there is no sin in a man but only unbelief? A sick man shall not die in case he receive the Physick which will recover him, but doth it follow from hence that there is no sickness in him, or no such sickness which is able to kill him, but only his wilfull refusing of the Physick? surely his refusing of the Physick is not the cause of his sickness which was before, nor the naturall (for that his sickness is) but only the morall cause of his death. Sin is before unbelief comes, a sick sinner before a healing Saviour can be rejected; sin kills the soul, as it were, naturally, unbelief morally; no sin shall kill or condemn us if we believe, but doth it follow from hence that there is no sin before or after faith, because there is no condemning sin unlesse we fall by unbelief? No such matter, and yet such

is the madnesse of some prophets in these times, who to abandon, not only the directive use of the law, but also all preparing and humbling work of the law, and to make mens sinning the first foundation and ground of their beleeving, do therefore either abolish all the being of any sin, beside unbelief, or the condemned estate of a man for sin, yea for any sin, untill he refuse Christ by unbelief, for publishing which pernicious doctrines it had been well for them if they had never been born.

Thesis 113.

One would wonder how any Christians should fall into this pit of perdition, to deny the directive use of the law to one in Christ, if either they read *Psal. 119.* with any favour, or the Epistles of *John* and *James* with any faith; in which the law is highly commended, and obedience thereto urged as the happinesse and chief evidence of the happinesse of man; but that certainly the root of this accursed doctrine is either a loose heart, which is grown blinde and bold and secretly glad of a liberty, not so much from the law of sin as from the law of God; or if the heart be sincere in the main, yet it slights the holy Scriptures at present, and makes little conscience of judging in the matters of God according unto them; for if it did, it could hardly fall into this dirty ditch, out of which the good Lord deliver, and out of which I am perswaded he will deliver in time all those that are his own: for I much question the salvation of that man, who lives and dies with this opinion: and as every error is fruitfull, so this is in speciall, for from this darkning the directive use of the morall law, arise (amidst many others) these ensuing evils, which are almost, if not altogether deadly to the souls of men, they are principally these three.

Thesis 114.

The first is a shamefull neglect (in some affecting foolishly the name of new Testament Ministers) of a wise and powerfull preaching of the law, to make way by the humbling work of it, for the glorious Gospel, and the affectionate entertainment thereof: for through the righteous judgement of God, when men once begin to abandon this use of the law as a rule, they abolish much more readily this use of the law to prepare men thereby for the receiving of Christ. I know there are some who acknowledge this use of the law to be our rule, but not to prepare; but how long they may be orthodox in the one, who are heterodox in the other, the Lord only knows; for I finde that the chief arguments against the one, do strike strongly against the other also: It's an easie thing to cast bloeks before the blinde, and to cast mists before the face of the clearest truth, and to make many specious shews of new Testament Ministry, free-grace and Covenant, against this supposed legall way and preparing work, but assuredly they that have found and felt the fruit and comfort of this humbling way (for which I doubt not but that thousands and thousands are blessing God in heaven

M

that

that ever they heard of it) do certainly and assuredly know, that these men (at least their doctrines in this point) are not of God: The word in these mens mouths being flat contrary to the mercifull, and the for ever to be adored work of God in their hearts: When the Spirit comes, his first work (if Christ may be beleaved) even when he comes as a Comforter, is, *To convince the World of sin*, Joh. 16.9.10. which we know is chiefly by the law, Rom 3.20. and shall the Ministers (not of the letter but of the Spirit) refuse to begin here? Especially in these times of wantonnesse, contention, confusion, famine, sword and bloud, wherein every thing almost cries aloud for sackcloth, and therefore not for tiffany and silken Sermons: As if this corrupt and putrifying age stood only in need of sugar to preserve and keep them sweet from smelling: As if sublime notions about Christ and free-grace, Covenant of grace, love of the Father, the kingdome within, and Christian excellencies and priviledges, were the only things this age stood in need of, and not in any need of searchings with candles, terrours, shakings, sense of sin, or forewarnings of wrath to come: As if this old world did need no *Noah* to foretell them of floods, of fire and wrath to come: Or as if the men of *Sodom* and Princes of *Gomorah*, should do well to mock at *Lot* for bidding them to hasten out of the city, because God would destroy it: As if the Spirit of *Paul* in these times should not know the terrour of the Lord, and therefore perswade men, 2 Cor. 5.10, 11. but only the love and free-grace of the Lord Jesus, and therefore to exhort men, nay rather therefore to relate to men stories and notions about free-grace, generall redemption, the mystery of the Fathers love, and the Christ in you and in the spirit (not the person of Christ or Christ in the flesh) the hope of glory: What will the Lord Jesus one day say to these sleepy watchmen, that never tell the secure world of their enemies at the door? I finde divers colours and pretences for this course of daubing.

1. *Some say this favours of an old Testament spirit, which was wont to wound and then to heal, to humble and then to raise, to preach law and then Gospel; but now we are to be Ministers of the new Testament, and let no law be heard of:* I confesse those that preach the law as the means of our justification, and as the matter of our righteousnesse without Christ, or together with Christ, as the false teachers did, 2 Cor. 3.6. may well be called (as *Paul* calls them) Ministers of the letter not of the Spirit, of the old Testament, not of the New; but to preach Christ plainly and with open face the end of the law, and to preach the law as the means to prepare for, and advance Christ in our hearts, can never be proved to be the old Testament Ministry, or to put a vail upon mens hearts that they cannot see the end of the law (as the old Testament vail did, 2 Cor. 3.14.) but it is to take away the vail of all conceit of mans owne strength and righteousnesse, by seeing his curse, that so he may fly to the end thereof the Lord Jesus, and embrace him

him for righteousness: For the Apostle doth not call them Ministers of the letter and of the old Testament, because they did preach the law to humble and leade unto Christ; but because they preached the law for righteousness without Christ, whom he calls the spirit, *vers. 17.* and therefore calls them the Ministers of the letter, and their Ministry, of death and condemnation, there is something in the law which is of perpetuall use, and something which is but for a time, the *vis coactiva legis* (as some call it) *i.* the force of the law to condemn and curse, to hold a man under the curse, and to hold a man under the power of sin, which the Apostle calls the *strength of the law*, *1 Cor. 15. 56.* is but for a time, and is but accidentall to the law, and may be separated from it, and is separated indeed from it as soon as ever the soul is in Christ, *Rom. 8. 1.* he is then free from the obligation of it to perform personall and perfect obedience to it, that so he may be just; also from the malediction and curse of it, if he be not thus just: But that which is of perpetuall use in it, is not only the directive power of it, but this preparing and humbling vertue of it, for if all men by nature, Jews and Gentiles are apt to be puffed up with their own righteousness, and to blesse themselves in their own righteousness, and so to feel no such need of Christ, then this humbling work of the law to slay men of all their fond conceits and foolish confidences in their own righteousness, and to make men feel the horrible nature of sin by, by revealing the curse and malediction due to it is of morall and perpetuall use: And hence it is that though the Gospel strictly taken (as is intimated *Thesis 110.*) hath no terrour properly in it, because thus it reveals nothing but reconciliation through Christs righteousness applied by faith, yet the Gospel largely taken; for that doctrine which reveals the glad tidings of Christ already come, so there is terrour in it, because in this respect the Gospel makes use of the law and confirms what is morall and perpetuall therein: The sin and terrour which the Gospel (largely taken) makes use of out of the law, are but subservient to the Gospel strictly taken, or for that which is principally and most properly Gospel, for thereby the righteousness and free-grace and love of the Lord Jesus, and pretiousness and greatness of both are the more clearly illustrated: The law of it self wounds and kils and rather drives from Christ then unto Christ, but in the hand of the Gospel, or as Christ handles it, so it drives the soul unto Christ, and (as hath been shewn) is the means to that end, and 'tis a most false and nauseous doctrine to affirm that love only draws the soul to Christ, unlesse it be understood with this caution and notion, *viz.* love as revealed to a sinner, and condemned for sin; which sin and condemnation as the law makes known, so the Gospel makes use of to draw unto Christ: If indeed the Gospel did *vulnerare ut vulneraret*, *i.* wound that it may wound and terrifie only (which the law doth) then it (saith *Chamier*) was all one with law (which *Bellarmino* pleads for) but when it wounds that it may

Cham de
Oper Necess.
cap. 4.

heal, this is not contrary but agreeable to the office of a good Physitian whose chief work is to heal, and may well sure with the healing Ministry of the Lord Jesus; and hence we see that although Christ was sent to preach the Gospel, yet he came to confirm the law in the Ministry of the Gospel, and therefore shews the spirituall sins against the law more clearly, and the heavy plagues for the breach of it more fully then the Scribes and Pharisees: he that is angry with his brother is a murderer, and he that calls him fool is in danger of hell fire, *Mat. 5. 22.* Peter was no Minister of the old Testament, because he first convinced and prickt the Jews to the heart for their murder of Christ Iesus. Paul was no such Minister, neither (when as he would evince our justification by Christs righteousness only) in that he begins and spends so much time in proving Gentiles and Iews to be under sin and wrath, notwithstanding all the excuses of the one and priviledges of the other; as appears in his three first chapters to the *Romans*: but herein they were Gospel preachers. Nor can it with any colour of reason be thought that the Prophets in the old Testament were herein Ministers of the letter, viz. when they did first wound and then heal, first humble by the law and then revive by the Gospel. Mr *Saltmarsh* hath been so blinded with this notion of the old Testament Ministry, that to make this use of the law in preaching the Gospel, or to hold forth the promises of grace to them that are qualified with the grace of the promise (as the old Testament Prophets did) is to give (as he thinks) the wine of the Gospel burning hot, as the covetous gentleman did to his guests, and another (whom I spare to name) professeth, *That the old Testament (because it urgeth the law to humble) containeth little good news but much bad news, but now when Christ saith, Go preach the Gospel, thereby he would have them (he saith) Ministers of the new Testament to preach glad tidings (nothing but Gospel) but no bad tidings (not a jot of the law) untill men positively reject the glad tidings of the Gospel.* If these men speak true, then neither Peter in his preaching, nor Paul in his writings, nor Christ himself in his Ministry were Ministers of the new Testament, but did overhear their wine and preach much bad tidings to the people of God: Verily if this stuff be not repented of, the Lord hath a time to visit for these inventions.

2. Some object, *Gal. 3. 24, 25.* *That the children of the old Testament were under the law, as their pedagogue to lead them to Christ, but now (the Apostle saith) we are no longer under this Schoolmaster, who are sons of God in the new Testament.* Be it so that the sons of God under the new Testament are past the terrour of this Schoolmaster, is it not therefore the work of the new Testament Ministry to preach the law unto servants and slaves to sin and Satan in new Testament times? No (saith the same author) *for this is to preach bad news, this is no good news to say Thou art condemned for these things, for the Gospel saith thus, Thou poor drunkard, thou proud woman here is a gracious*

gracious God that hath loved thee, and sent Christ to die for thee, and Ministers to make it known to thee, and here is everlasting salvation by him only, because thou art a sinner; thou art now free from damnation: fear not that, Christ hath loved thee, therefore obey him, if not, thou shalt not be damned, that is done away already, &c. I would know whether a proud woman, or a poor drunkard, a villain, who never yet beleaved, are in a state of condemnation, I or no? I have read indeed that *There is no condemnation to them that are in Christ*, Rom. 8.1. but never of any such freedom to them that are out of Christ, unlesse it was only in destination and merit; and I have read that *We are by nature children of wrath*, while dead in sin, Eph. 2.1,2,3. but never of this, viz. that we are in favour while we be in our sin, much lesse that we are to beleave this, because we are such: If therefore such persons be in a state of wrath and death and condemnation, is not this like the old false prophets, crying peace, peace and salvation, where there is no peace? *There is no peace to the wicked saith my God*, Isa. 48. ult. Isa. 57. ult. This is truth before they reject the Gospel, is it not? This the law saith (say some) true, But is not this confirmed by the Ministry of the Gospel also? *Joh. 3. ult.* He that beleaves not, the wrath of God abides upon him, *ἡ ὀργὴ τοῦ θεοῦ μένει ἐν αὐτῷ*, it was upon him before he did beleave, and when he beleaves not it abides where it did: Must the Ministers of the new Testament therefore preach lies and falsehoods, and tell proud women and poor drunkards and villains before they refuse the Gospel by unbelief, that the Lord Jesus loves them, and that they need not fear condemnation, when the Scripture hath shut up all men under it, that the promise by faith might be given to those that beleave, and them only? What is this Gospel Ministry but to tell men they are whole, and not sick to death, but healed and wounded before they come to the Physitian, the Lord Jesus; surely that is Gospel Ministry which advanceth Christ not only in word, but in power, and in the hearts of poor sinners: but doth this Ministry advance the Physitians custome and honour? which where it comes must first tell all the crue of wretched drunkards, proud persons and villains, that they are already well and whole, loved and pardoned, blessed and saved, before ever they come to the Lord Jesus? suppose therefore (as some may say) that servants and slaves to sin may have the Law preacht to them, yet the sons and children of God have no use of it in that respect now, 'tis true, I grant not as the servants have under the new Testament, nor yet as the sons of God had under the old, for the children of God under the old Testament had need of this Schoolmaster to leade them to Christ to come, and *ad Christum typicum*, i. to Christ typed out in sacrifices and oblations, high Priest and Altar, and so it led them to Christ afar off, and as it were a great way about, but doth it not follow that there is no use of the Law therefore, to be a Schoolmaster still to leade unto Christ immediatly and already come, those that are servants to sin under the new Te-

ment have need of the law to shew them the condemnation and curse under which they lie by nature, and are now actually under: but the sons of God, (for whom Christ is made a curse) are not thus under it, and therefore have not this use of it, but only to shew that curse and condemnation which they do of themselves deserve, and therefore the holy Apostle, when he was in Christ, and did live unto God, he shews us how he did live unto God, viz. by dying to the Law, and how he did die to the Law? and that was by the Law, i. as it did shew him his condemnation, he did live to God in his justification, as it did shew him his sin, and wants, and weaknesse, it made him die unto it, and expect no life from it, and to live unto God in his sanctification, for so the words are, *I through the Law am dead to the Law, that I may live unto God*, Gal. 2. 19. the issue therefore is this, that if the doctrine be taken strictly *pro lege fidei* (as Chamier calls it) or that doctrine which shews the way of mans righteousness and justification only, there indeed all the works of the law, all terrors and threatnings are to be excluded, and nothing else but peace, pardon, grace, favour, eternall reconciliation to be beleaved and received, and therefore it's no new Testament Ministry to urge the Law, or to thunder out any terror here, for in this sence it's true (which is commonly received) that in the Law there are terrors, but in the Gospel none: but if the Gospel be taken largely for all that doctrine which brings glad tidings of Christ already come, and shews the love of God in the largest extent of it, and the illustrations and confirmations of it from the law, then such servants of Jesus Christ, who hold forth the law to make way for grace, and to illustrate Christs love, must either be accounted New Testament Ministers, or else (as hath been shewn) Christ Jesus and his Apostles were none.

Thesis 115.

115. The second is a professed neglect, and casting off the work of repentance and mourning for sin: nay of asking pardon of sin, for if the Law be no rule to shew man his duty, why should any man then trouble himself with sorrow for any sin? for if it be no rule to him, how should any thing be sin to him? and if so, why then should any ask pardon of it, or mourn under it? why should not a man rather harden his heart like an Adamant, and make his forehead brasse and iron, even unto the death, against the feeling of any sin? but what doctrine is more crosse to the Spirit of grace in Gospel times, then this? which is a *Spirit of mourning*, Zac. 12. 10, 11. what doctrine more crosse to the expresse command of Christ from heaven then this? who writes from heaven to the Church of *Ephesus* to remember from whence she is fallen and repent, *Rev.* 2. 5. what doctrine more crosse to the example of holy men then this? who after they were converted, then repented and lamented most of all, *Jer.* 31. 18. 19. *2 Cor.* 7. 9, 10, 11. what doctrine more crosse to the salvation of souls, the mercy of

of God, and forgiveness of sin? for so the promise runs, *if we confesse our sinnes, he is faithfull and just to forgive us our sins*, 1 Joh. 1.9. what doctrine so crosse to the Spirit of the love of Christ shed abroad in the heart, that when a mans sins are greatest (which is after conversion, because now against more love and more nearnesse to Jesus Christ) that now a beleivers sorrow should be least monkish and macerating: sorrow indeed is loathsome, but godly sorrow is sweet and glorious, doubtlesse those mens blindness is exceeding great, who know not how to reconcile joy and sorrow in the same subject, who cannot with one eye behold their free justification, and therein daily rejoyce, and the weaknesse and imperfection of their sanctification with another eye, and for that mourn.

Thesis 116.

The third thing is, a denying sanctification the honour of a faithfull and true witnesse, or clear evidence of our justification: for if a beleever be not bound to look unto the Law as his rule, why should he then have any eye to his sanctification, which is nothing else but our *habituall conformity* to the Law, as inherent corruption is nothing else but *habituall disagreement* with it: although sanctification be no part of our righteousness before God, and in this sense is no evidence of our justification, yet there is scarce any clearer truth in all the Scripture then this, *viz.* that it is an evidence that a man is in a justified estate, and yet this leven which denies the Law to be a Christians rule of life, hath sowed some mens spirits against this way of evidencing. *It is a doubtfull evidence* (saith Dr Crisp) *an argument not an evidence, it is a carnall and an inferiour evidence, the last and the least, not the first evidence, it is an evidence if justification be first evident* (say Den and Saltmarsh) some men may be led to these opinions from other principles, then a plain denyall of the derivative use of the Law, but this I fear lies undermost, however let these two things be examined.

Psal 119.4.5.
1 ch. 2.3.4.
& 3. 14.
2 Thes. 2.13
14. 1sa 38.3.
1 Th. 2.4.5.6.

1. Whether sanctification be a doubtfull evidence.

2. Whether it be a carnall, inferiour, and may not be a first evidence.

Thesis 117.

If to be under the power and dominion of sin and Originall corruption be a sure and certain evidence of actuall condemnation, so that he that saith he knows Christ and hath fellowship with him, and yet walks in darkness, and keeps not his Commandments, is a lyar, 1 Joh. 1.6. & 2.4. why may not sanctification then (whereby we are set free from the power of sin) be a sure and certain evidence of our actuall justification? for hereby we know that we know him, *if we keep his Commandments*, 1 Joh. 2.3. whereby it is manifest that the Apostle is not of their mindes who think the negative to be true, *viz.* that they that keep not Christs Commandments are in a state of perdition, but they will not make the affirmative true, *viz.* that

that they that keep his Commandments may thereby know that they are in a state of salvation : If Jesus Christ be sent to *blesse his people in turning them from their iniquities*, *Act. 3. ult.* then they that know they are turned from their iniquities by him, may know certainly that they are blessed in him, and if they be not thus turned they may know certainly that they are yet accursed ; If godlinesse hath the promises of this life, and that which is to come, *1 Tim. 4. 8.* and if the free grace and actuall love of God be revealed clearly to us only by some promise, how then is sanctification (to near akin to godlinesse) excluded from being any evidence ? Is there no inherent grace in a beleever that no inherent sanctification can be a true evidence ? verily thus some do think, but what is this but an open gracelesse profession, that every beleever is under the power of inherent sin, if he hath not the being of any inherent grace ? or if there be any inherent grace, yet it is (say some) so mixt with corruption, and is such a spotted and blurd evidence, that no man can discern it ; I confesse such an answer would well become a blinde Papist who never knew where grace grew (for so they dispute against *certitudo salutis certitudine fidei*, when the conclusion of faith ariseth from such a proposition as is the word of God, and the assumption the testimony of Gods Spirit to a mans own experience of the work of God in his heart) but it ill befits a Minister of the Gospel of Christ to plead for such popish ignorance in a Christian as can see no further then his own buttons, and that cannot discern by the Spirit of God the great and wonderfull change from darknesse to light, from death to life, from Satan to God, the visible work of God, and graces of the Spirit of God, the things (which love the Apostle calls) *are freely given to them of God*, *1 Cor. 2. 12.* Peters was imperfect, blotted and mixed, and yet he could say, *Lord, thou knowest I love thee*, *Joh. 21. 17.* the poor doubting mourning man in the Gospel had some faith, and was able to see it and say certainly, *Lord, I beleieve, help my unbeliefe*. Could Paul discern (without extraordinary revelation because he speaks as an ordinary Christian) an inner man and a Law in his minde, delighting in the Law of God, yet mixed with a Law in his members, leading him captive into the Law of sin, and cannot we ? and yet the Doctor doth cast such strains upon sincerity, universall obedience, love to the brethren, &c. and heaps up the same cavils against the truth of them in the souls of the Saints, as the Devill himself usually doth by sinfull suspitions and suggestions, when God lets him loose for a season to buffet his people, that so they may never know (if it were possible) what great things the Lord hath done for their souls : and whoever reads his book shall finde that he makes a Beleever such a creature, as cannot tell certainly whether he be a sincere-hearted man or an arrand hypocrite, whether he be under the power of sin and Satan or not : whether one man can be discerned from another to be a Saint or a devill, or whether he hath any charity

and love to them that are Saints from them that are not : and so goes about to befool and non-plus and puzzle the people of God (as the story relates of the German woman desirous to rid the house of her husband) who first making him drunk, and casting him into a sleep did so shave him, and dresse him, and cut and clip him, that when he awakened, he knew not what to think of himself, or to say who he was : for by looking upon and in himself, he thought he was the womans husband, and yet by his new cut and habit, he almost beleaved that he was a Fryar as his wife affirmed : Sanctification is an evidence alway in it self of a justified estate, although it be not allway evident unto us, and therefore what though a Christian sees his sanctification and graces to day, and cannot see them, but is doubtfull about them, suppose to morrow ? shall he therefore reject it as a doubtfull evidence ? which is ever clear enough in it self, though not alway to our discerning ? for I would know what evidence can there be of a justified estate ? but partly through dimnesse and weaknesse of faith (which is but imperfect and therefore mixt with some doubtings all a mans life, some time or other) and partly through the wise and adored providences of God to exercise our faith, but that some time or other it cannot be discerned ? is the immediate testimony of Gods Spirit (which some would make the only evidence) alway evident, and the shinings, sheddings and actings of it never suspended, but that by some means or other they will be at a losse ? why then should sanctification be excluded as a doubtfull evidence, because sometime it is, and at other times not discerned ? I know there are some who perceiving the conceived uncertainty of all such evidences, have therefore found out a strange catholicon for these sick times, a sure way of evidencing and settling all mens consciences in a way of peace and unshaken assurance of the love of Christ, and therefore they make (which I name with horror) the sight of corruption and sinfull pollution, through the promise of the Gospel, the certain and settled evidence of life and salvation, which opinion the least I can say of it, is that which Calvin said in the like case, to be *exundantis in mundum furoris Dei flagellum*. Wo to the dark mountains of Wales, and the fat valleys, towns and cities in England, and sea coasts and Ilands in America, if ever this delusion take place : and yet this flame begins to catch, and this infection to spread, and therefore I finde M. Saltmarsh and W. C. to speak out, and openly to own that which the Familists in former times have either been ashamed or afraid to acknowledge, and that is this, viz. *That the promises of the Gospel do belong to a sinner, quâ sinner, or as a sinner, and that the Law speaks good news to a righteous man, quatenus a righteous man, but the Gospel quite contrary, it is to a man quatenus a sinner, not as a regenerate man, or as an humble man, or as a Saint, or as a beleever, but as a sinner : and hence they infer, That a Christian will never have any settled peace, but be off and on, as a bone out of joint*

joint, in and out, in and out, a reed tossed with the winde, never knit to Christ, if they lay hold on Christ and Gods love under any other consideration then as to sinners, and therefore though they see no good in themselves, though they be not humbled, broken-hearted sinners (as one Preacher tells them) nor beleeving sinners (as another Preacher tells them) yet if they see themselves sinners, they must know a sinner as a sinner is the proper object of the Gospel, and therefore this is ground enough to beleve: so that if the devil tell a man that he is no Saint, if the soul can say, I am a sinner, if the devil say thou art an hypocrite I but an hypocrite is but a sinner still, though I be not a broken-hearted sinner, this will be (they say) a refuge of peace to retreat unto in all temptations, and when men have learnt this lesson, their souls will not be in and out any more, but have constant peace: for though they have no interest in Christ as Saints, yet they have reall interest in the promises of Christ as sinners: hence also they say, that no Minister is to threaten or declare the curse and wrath of God against drunkards and sinners as such; until first Christ be offered in the Gospel, and they refuse him, and that if any do this, they are Ministers of the Old Testament not of the new. *Sis desinit in piscem mulier formosa*, let us therefore see what chaff and what corn, what truth and what falsehood there is in this new divinity. It is true, 1. That the Gospel reveals the free grace and love of God, the death of Christ and salvation by him for sinners, and that all those that are or shall be saved, are to acknowledge and aggravate Gods love toward them, in casting his eye upon them when they were sinners, notwithstanding all their sins, this the Scripture every where holds forth, *Rom. 5. 6, 7. 1 Tim. 1. 15.* 2. 'Tis true also, that the Gospel makes an offer of Christ, and salvation, and remission of sins to all sinners, where it comes, yea, to all sinners as sinners and as miserable, yea, though they have sinned long by unbelief, as is evident, *Hos. 14. 1. Rev. 3. 17. Jer. 3. 22. Isa. 55. 1.* all are invited to come unto these waters freely without money or price: these things no man doubts of that knows the Gospel: but the question is not whether Remission of sins and reconciliation in the Gospel belong to sinners? but whether they belong to sinners *immediatly* as sinners? not whether they are merited by Christs death, and offered out of his rich grace immediatly to sinners? but whether they are actually and immediatly their own, so as they may challenge them thus as their own, from this as from a full and sufficient evidence, *viz.* because they are sinners and because they see themselves sinners? for we grant that Jesus Christ came into the world actually to save sinners, yet mediately by faith, and then they may see salvation: that he justifieth also the ungodly, but how? immediatly? no, but mediately by faith, *Rom. 3. 5.* and that where sin abounds grace abounds, to whom? to all sinners, no, but mediately to all those only who by faith receive this grace, *Rom. 5. 17.* so that the Gospel reveals no actual love and reconciliation immediatly to a sinner as a sinner, but mediately to a sinner as a be-

leeving and broken-hearted sinner: and the Scripture is so clear in this point, that whoever doubts of it, must *cacutire eum sole*, and we may say to them as *Paul* to the *Galathians*, *O foolish men who hath bewitched you that you should not see this truth?* For though *Christ* came to save sinners, yet he professeth that he came not to call the righteous, but the sick sinners, *Mat.* 9.13. though God justifieth the ungodly, yet 'tis such an ungodly man as beleeveth in him whose faith is imputed unto righteousness, *Rom.* 3.5. though grace abounds where sin abounds, yet 'tis not to all sinners (for then all should be saved) but to such as receive abundance of grace by faith, *Rom.* 5.17. although God holds forth *Christ* to be a propitiation for sinners, yet it's expressly said to be mediately *through faith in his blood*, *Rom.* 3.24,25. although the Scripture hath concluded all under sin, that the promise might be given, yet it is not said to be immediatly given to sinners as sinners, but mediately to all that beleieve, and in one word, though it be true that *Christ* died for sinners and enemies, that they might have remission of sins (then procured and merited for them) yet we never actually have, nor receive this remission (and consequently cannot see it) as our own, untill we doe beleieve, for unto this truth (faith *Peter*) do all the Prophets witness that *whoever beleieveth in him shall receive remission of sins*, *Act.* 10.43. and hence it is that as all the Prophets preached the actuall favour of God only to sinners as beleivers, so the Apostles never preached it in New Testament times otherwise, and hence *Peter*, *Act.* 2.38. doth not tell the sorrowfull Jews that they were sinners, and that God loved them, and that *Christ* had died for them, and that their sins were pardoned because they were sinners, but he first exhorts them to repent, that so they might receive remission of sins, nor doth *Paul* tell any man that salvation belonged to him, because he is a sinner, but if thou beleieve with all thy heart thou shalt be saved, *Rom.* 10.5,6,7. if the love of God be revealed to a sinner as a sinner, this must be either, 1. by the witness of the Law, but this is impossible, for if the curse of God be herein revealed only to a sinner as a sinner, then the love of God cannot, but the Law curseth every sinner, *Gal.* 3.10. or 2. By the Light and witness of the Gospel, but this cannot be, for it reveals life and salvation only to a beleever, and confirms the sentence of the Law against such a sinner as beleieves not, *Joh.* 3.17,36. *he that beleieves not is condemned already*, not only for unbelief (as some say) for this doth but aggravate condemnation) but also for sin, by which man is first condemned before he beleieves, if the Apostle may be beleived, *Rom.* 3.19. and if a man be not condemned for sin before he beleieve, then he is not a sinner before he beleieve, for look as *Christ* hath taken away any mans condemnation in his death, just so hath he taken away his sin. 3. Or else by the witness and testimony of Gods spirit: but this is flat contrary to what the Apostle speaks, *Gal.* 3.26. with 4.6. *ye are all the sons of God by faith in Christ Jesus*, and be-

cause ye are sons (not sinners) *he hath sent the Spirit of his son crying, Abba, Father, Gal. 4 4,5,6,* and verily if the love of God belong to sinners as sinners, then all sinners shall certainly be saved (for *a quatenus ad omne valet consequentia*) so that by this principle, as sinne hath abounded actually to condemn all, so grace hath abounded actually to save all, which is most pernicious: nor do I know what should make men embrace * this principle, unlesse that they either secretly think that the strait gate and narrow way to life is now so wide and broad, that all men shall in Gospel times enter in thereat, which is prodigious, or else they must imagine some Arminian universall Redemption and reconciliation, and so put all men in a salvable and reconciled estate (such as it is) before faith, and then the evidence and ground of their assurance must be built on this false and crazy foundation, *viz.* Jesus Christ hath died to reconcile (and so hath reconciled) all sinners.

But I am a sinner,

No universall redemption the ground of faith.

And therefore I am reconciled: If this be the bottome of this Gospel-Ministry and preaching free grace (as doubtlesse 'tis in some) then I would say these things only.

1. That this doctrine under a colour of free-grace doth as much vilifie and take off the price of free grace in Christs death, as any I know, for what can vilifie this grace of Christ more, then for Christ so to shed his blood as that *Peter* and *Abraham* in heaven shall have no more cause to thank Jesus Christ for his love herein, then *Judas* and *Cain* in hell: it being equally shed for one as much as for the other.

2. That this is a false bottom for faith to rest upon, and gather evidence from: for 1. if *Christ hath died for all*, he will then certainly save all, for so *Paul* reasons, *Rom. 8. 32.* and *6. 30.* *he hath given his Sonne to death for us, how shall he not but with him give us all other things,* and therefore he will give faith, and give repentance, and give perseverance, and give eternall life also, which is most false. 2. If he did not pray for all, then he hath not died for all, *Joh. 17.9.* which Scripture never yet received scarce the shew of a rationall answer, though some have endeavoured it with all wiliness.

3. That whereas by this doctrine they would clear up the way to a full and settled evidence and Christian assurance, they do hereby utterly subvert the principall foundation of all settlednesse, and assurance of faith, which is this, *viz.* that if Jesus Christ be given to death for me, then he will certainly give all other things to me, if we were reconciled to God by the death of his son, much more shall we be saved by his life, *if Christ hath died and risen for us, who then shall condemn? who shall then separate us from Gods love? Rom. 8.32. Rom. 5.9,10.* But if they hold no such principles, I would then know how any man can have evidence of this, *viz.* that God loves him, and that Christ hath died for him while he is a sinner, and as

he is a sinner? or how any Minister of the New Testament can say to any man (under the power of his sins and the devil) that he is not condemned for his sins, but that God loves him and that Christ hath died for him) without preaching falsehoods, and lies, and dreams of their own heart? for 1. God hath not loved nor elected all sinners, nor hath Christ died for all sinners. 2. If every man be in a state of condemnation before he beleve the Gospel, then no man can be said to be in a state of reconciliation, and that God hath loved him untill he refuse the Gospel: but every man is in a state of condemnation before he beleve, because our Saviour expressly tel us, that by faith we passe from death to life, *Joh. 5. 24.* and *he that hath not the son hath not life*, 1 *Joh. 5. 12.* and therefore if those be Ministers of the New Testament who first preach to all the drunkards and whoremongers and villains in a parish, that God loves them, and that they are reconciled by Christ death, and that they may know it because they are sinners, then *let the heavens hear, and the earth know* that all such Ministers are false Prophets, and cry *Peace, Peace*, where God proclaims wrath, and that they acquit them whom God condemns: and if they be Ministers of the Old Testament spirit, who first shew men their condemned estate, and then present God as wroth against them, while they be in their sin, that so they may prize and fly to favour and free grace, then such are Ministers of the old Testament and not of the new, because they preach the truth, and if preaching the truth be an old Testament Ministry, no wise man then I hope will desire the new wine, for the old is better: while the lion sleeps and God is silent, and conscience slumbers, all the beasts and wilde sinners of the world (and many preachers too) may think that there is no terrour in God, no curse or wrath upon themselves in the midst of the rage, increase, and power of all their sins; but when this lion roars, and God awakens, and conscience looks above head, they shall then see how miserably they have been deceived, they may slight sin, abolish condemnation, talk of and wonder at free-grace now, and beleve easily because they are sinners, but certainly they shall be otherwise minded then: Some men may have good ends in preaching Gods free-grace after this manner in the Gospel, and make the Gospel a revelation of Gods actuall love to sinners as sinners; and make a Christians evidence of it nothing else but the *sight of his sin*, and of his being under the power of it, but little do they think what Satan the father of this false doctrine aims at, which are these four things chiefly.

1. That sanctification, faith, &c. might be no evidence at all to a Christian of a good estate, for this they say is a doubtfull evidence and an unsettling way of assurance, because they will hereby be as bones out of joint, in and out, humbled to day and then comforted, but hard-hearted to morrow, and then at a losse, whereas to see ones self a sinner, that is a constant evi-

dence, for we are alway sinners, and the Gospel proclaims peace to sinners^s as sinners.

2. That so men may keep their lusts and sins and yet keep their peace too, for if peace be the portion of a man under the power of sin and Satan, look then as he may have it, why may he not keep it upon the same terms : And therefore *W.C.* saith, *That if conscience object thou art an hypocrite (perhaps truly) yet a hypocrite is but a sinner, and Gods love belongs to sinners as sinners :* And if this be thus, what doth this doctrine aim at, but to reconcile God and Belial, Christ and Mammon? not only to open the door to all manner of wickednesse, but to comfort men therein.

3. That so he may bring men in time purposely to sin the more freely, that so they may have the clearer evidence of the love of God ; for if Gods love be revealed to sinners as sinners, then the more sinfull the more clear evidence he hath of Gods love ; and therefore one once intangled with these delusions, was enticed to commit a grosse wickednesse, that more full assurance might be attained.

4. That so the true preaching and Ministry of the Gospel of Gods free-grace might be abolished (at least despised) which is this, *viz.* Thou poor condemned sinner, here is Christ Jesus, and with him eternall remission of sins and reconciliation, if thou beleeve and receive this grace offered humbly and thankfully ; for this is Gospel, *Mat. 28. 19. Mark 16. 16. Rom 10. 5, 6, 7, 8. Rom 3. 24, 25. Acts 8. 37.* And hence *M^r W.C.* hath these words, *That if the Gospel hold forth Christ and salvation upon beleiving (as many, saith he, preach) it were then little better tidings then the law.* Ah wretched and unworthy speech, that when Jesus Christ himself would shew the great love of God unto the world, *Job. 3. 16.* he makes it out by two expressions of it, 1. That the father sent his only Son ; 2. That whosoever did beleieve in him (or if they did beleieve in him) they should have eternall life ; The Lord shews wonderfull love, that whoever beleieve may have Christ and eternall life by beleiving, but this doctrine breathing out Gods dearest love, by this mans account is little better then law, which breaths out nothing but wrath : But why doth he speak thus? *Because (saith he) it is as easie to keep the ten Commandments as to beleieve of ones self :* Very true, *as to beleieve of ones self,* but what is this against the preaching and holding forth Christ and salvation upon condition of beleiving? For is not this preaching of the Gospel the instrument and means of working that faith in us, which the Lord requires of us in the Gospel? And must not Jesus Christ use the means for the end? Were not those three thousand brought into Christ by faith, by *Peters* promise of remission of sins upon their repentance? Were not many filled with the holy Ghost when they heard this Gospel thus preached upon condition of beleiving? *Act. 10. 42.* Doth not the Apostle say that the Gospel is the power of God to salvation, because therein is

Christis

Christs righteousness revealed (not to sinners as sinners) but from faith to faith? The condition of works is impossible to be wrought in us by the Spirit, but the condition of faith (though it be impossible for us to work it in our hearts) yet it is possible, easie and unusuall for God to work it by requiring of it, *Jer. 3. 22.* which is no prejudice to Gods free-grace, because Rom. 4. faith is purposely required and wrought, because it chiefly honours and advanceth free-grace, *Rom. 4. 16.* The promise is of faith that it might be by grace: If Mr *W.C.* will not preach Christ upon beleiving, how will he or any man else preach it? Will they tell all men that God loves them and that Christ hath died for them, and that he that gives grace and salvation will work faith in them? Truly thus *W.C.* seems to affirm; but if they shall preach so to all sinners as sinners, and tell them absolutely God will work faith in them also, I suppose that the Church wals and plentifull and abundant experience would testifie against this falsehood, and the Scripture testifies sufficiently, that every man shall not have faith to whom the Gospel is preached: Now I do beseech the God and father of lights to pity his straying servants who are led into these deep and dangerous delusions thorow a feeble mistake of the true difference between old and new Testament Ministries, and that he would pity his people for whose sins God hath let loose these blinding and hardning doctrines, by means of which they are tempted to receive that as the Gospel of truth, which is but a meer lie, and to take that as an evidence of salvation, which is in truth the evidence of perdition and condemnation as hath been shewn. 117.

Thesis 118.

The second thing remains to be cleared, whether sanctification may not be a first evidence and therefore more then a carnall interior and last evidence, as *M. Saltmarsh* calls it: For if it be (not a doubtfull) but a clear and certain evidence in it self (as hath been proved) why may it not be a first evidence? why may not the Spirit of God who works it in a person justified, first reveal it as an evidence that he is justified? What mortall man can limit the Spirit of God, to what evidence he shall first bring in to the conscience of a justified estate? For let sanctification be taken in the largest sence, for any work of saving grace wrought in the Elect (whether in vocation to faith, or in sanctification which (strictly taken) follows our justification by faith) and take evidence not for evidence of the object (for Christ Jesus in his free-grace must be seen first as the ground on which faith rests) but for evidence of testimony to the subject, and then I thus argue, that this first evidence of speciall actuall love in beholding Gods free-grace to a sinner, it is either

1. Without the being of faith and other graces. Or
2. Without the seeing of them only, the eye looking up only to Christ and free-grace.

But this first evidence is not without the being of faith and holiness, for then

then it should be to a man actually under the power of sin and his filthy lusts and the devil; which hath been already proved in the former *Thesis* to be a meer delusion: there being no such word of the Gospel which reveals Gods free love and actuall reconciliation to a sinner as a sinner, and as under the power of his sins, but the Gospel rather reveals the quite contrary; and to affirm the witness of the Spirit clears this up, is to pretend a testimony of the Spirit contrary to the testimony of the word; and yet I strongly fear and do fully beleieve that this is the first evidence which some men plead for, *viz.* to see Gods love toward them, while they neither see grace or any change of heart in them, or have grace, but are still under the dominion of their sin.

And on the other side if any affirm that this evidence is not without the being of grace but only without the seeing of it, so that a Christians first evidence is the seeing of Gods free-grace out of himself, without seeing any faith or grace in himself, and seeing nothing else but sin in himself, this I confesse is nearer the truth, but it is an error which leads a man to a precipice and near unto the pit, for if this be so then these things will unavoidably follow.

1. That a Christian must see the love of God toward him in Christ, and yet must not see himself to be the person to whom this love only belongs: for (according to this very opinion it self) it belongs only to a Beleever and one that hath the being of grace, and not to a sinner as a sinner.

2. Then a Christian must not see the love of Christ and free grace of God by that proposition or testimony of the Spirit which reveals it, and that is this, *Tu fidelis*, thou Beleever called and sanctified art freely beloved: and thus a man must not see his estate good by the light of the spirit, nay thus a Christian must receive the testimony of the Spirit which assures him that he is loved without understanding the meaning of the Spirit, which is (not thou sinner as such) but thou Beleever art beloved: not thou that hast no grace, but thou that hast the being of it, art beloved.

3. Then the first evidence is built upon a meer weaknesse, nay upon an untruth and falsehood; for it is a meer weaknesse not to see that which we should see, *viz.* the being of faith and grace in the heart, in which respect the promise is sealed; and if any man by not seeing it shall think and say there is no grace, no faith, no sanctification, and now he sees Gods love to such a one, and he thinks himself to be such a one when he sees Gods free grace and hath this first evidence, it is a falsehood and an untruth, for it is supposed to be there in the being of it all this while; suppose therefore that some Christians at their first return and conversion to God or afterward, have grace and faith, but see it not in their assurance of Gods love (the eminency of the object and good of it swallowing up their thoughts and

and hearts from attending themselves) yet the question is *quo jure*, they do not see, nay should not see and take notice of the being of them in themselves? Is not this a meer weaknesse and falsehood which is now made the mystery of this first evidence? and indeed somewhat like *Cusanus* his *summa sapientia*, which he makes to be this, *viz. Attingere illud quod est inattingibile inattingibiliter*, That a Christian must see and touch Gods deep love, and yet neither see nor touch nor feel any change in himself, or any being of grace, when in truth it is there, in which respect also Gods free-grace and love is revealed.

4. If this be the first evidence, then no Minister, no nor any Apostle of Christ Jesus, can give any first evidence of Gods love by the ordinary dispensation of the Gospel, for although a Minister may say, Thou art a sinner, therefore the Lord Jesus *may* save thee, yet he cannot say upon that ground that therefore the Lord Jesus *will* save him, for then every sinner should be saved: No Minister can say to any unbeliever, Christ hath redeemed thee, therefore beleeve, or say absolutely Thy sins are pardoned, for then he should preach contrary to the word which expressly tels us, That he that beleeves not is already condemned. No Minister can say God will work faith in all you that are sinners, as hath been shewn; but they can say, Thou Beleever art pardoned, thou that art sanctified art reconciled, &c. It is therefore an evil speech of one lately in print, who calls *That a bastard assurance arising from a lying spirit, which first proceeds from the sight of any grace, and thence concludes they are justified and shall be saved.* For I would thus argue, that this work of grace (suppose love to the Saints, hunger and thirst after righteousness, universall respect to all Gods Commandments, &c.) it is either common to hypocrites and unsound, or else it is peculiar to the elect and sincere: If the first, then it cannot be either first or second evidence, it can be no evidence at all either without or with seeing, first, *Gods free love to sinners as sinners*; if the second, then either Gods promise (made to such as are hungry and humble, and have a work peculiar to Gods elect in them) must be false (which is blasphemous to imagine) or else whensoever it is seen, whether first or last, it must needs be a most blessed and sweet and sure evidence: for when we say that such a work of grace may be a first evidence, we do not mean, as if the work simply considered in it self could give in any evidence, but only as the free promise of grace is made to such as have such a work of grace; this promise we say to such persons, whensoever they see this work, gives in full and clear evidence of their blessed estate: And if the word of grace to a sinner as a sinner, may give in a first evidence (as some imagine) then much more may it give in evidence, where there is not only the word of grace, but also the spirit of grace, yea the work of grace to assure the conscience: and for any to affirm that faith and sanctification are good evidences, if justification be first evident, is but a quirk of frothy wit,

for it may be as safely affirmed on the contrary, that justification is a good evidence, if faith and sanctification be first evident, for 'tis not these simply, but the promise which is our evidence, which is never to a sinner as such : I shall therefore conclude these things with shewing the true grounds of effectual evidence of the love of Christ.

Theses 119.

119. The *free-grace* of God in Christ (not works) is the only sure foundation of justifying faith, or upon which faith is built, *Rom.3.24,25. 1 Pet.2.4,5,6. Mat.16.18.* This free-grace therefore must *first* be revealed by the Spirit of God in the Ministry of the Gospel in order unto faith, *Rom.10.14,15. Eph.1.13.* which generall revelation of free-grace, some make to be the first evidence on which faith rests, and thus far it is true, but now this free-grace is revealed two waies,

1. In the *free offer* of it to be our own by receiving it, *Act.10.43. Gal.2.16.*
2. In the *free promise* of it revealing it as our own already, having actually and effectually received it, *Joh.1.12. Rom.5.1,2. 1 Joh.5.12.*

The free offer of grace (containing Gods call, commandment and be-
secchings to beleve and be reconciled) gives us right to this possession of
Christ or to come and take and so possesse Christ Jesus by faith, *Jer.3.22.*
1 Cor.1.9. Rom.1.5,6. The free promise of grace (containing revealed
immutable purposes and actual assurances of present and future grace)
gives us right to the fruition of Christ, or to enjoy Christ by faith, as a free
gift when 'tis offered, the command and desire of the donor to receive it
to be our own, gives us right and power to possesse it : and when it is re-
ceived, his promise to us assuring us that it is and shall continue our own,
gives us right and priviledge to enjoy it and make use of it. For by two
immutable things (the promise confirmed by oath) we have strong conso-
lation who have fled for refuge to the hope before us, *Heb.6.17,18,19.*
The *free offer* is the first ground of our faith, why we receive Christ to be
our own : but the *free promise* is the first ground of the assurance of faith, why
we are assured and perswaded that *he is our own* already : for the Gospel
containing three things, 1. The revelation of Christ : 2. The offer of Christ :
3. The promise of Christ to all those that receive this offer : Hence faith
(which runs parallell with the Gospel, the proper object of it) first sees
Christ, secondly receives Christ, thirdly is assured of the love of Christ ha-
ving received him.

The free offer of grace being made to the soul because it is poor and sin-
full, cursed and miserable, and that *therefore* it would receive Christ, hence
it is that in this respect the soul is not bound first to see some good in it self
and so to receive him, but rather is bound (at first breathings of God upon
it) rather to see no good, i. nothing but sin and perdition, death and
darknesse, enmity and weaknesse, and therefore to receive him, *Luk.14.21.*

Revel.

Revel. 3. 17, 18. Gal. 3. 22. Rom. 11. 32. Hos. 14. 3. But the promise of free-grace, being actually given to the soul (and not declared only as it is in the free offer, because it hath received Christ already by which he is actually its own) hence it is that in this respect, the soul is bound to see some good or saving work of grace in it self first, and so embrace and receive the promise and Christ Jesus in it: So that although in receiving Christ to be our own, we are to see no good in our selves wherefore we should receive him or beleeve in him; yet in receiving him *as our own already*, we must first see some good (the work of free grace in us) or else we have no just ground thus to receive him: No man can challenge any promise belonging to him without having a part in Christ the foundation of them, no man can have Christ but by receiving of him or beleeving in him, *Joh. 1. 12.* Hence therefore they that say that the first evidence of Gods love and free-grace or actuall favour, is to a sinner as a sinner, had need consider what they say, for is it to a sinner as possesse with Christ and receiving of him, or as dispossest of Christ not having of him, but rather refusing and rejecting of him? If they say the first, they then speak the truth, but then they raze down their own pernicious principle, that Christ and Gods love belongs to them *As sinners*: If they affirm the latter, then they do injuriously destroy Gods free-grace and the glory of Christ, who think to possesse promises without possessing Christ, or to have promises of grace, without having Christ the foundation of them all. For though the common love of God (as the bare offer of grace is) may be manifested without having Christ, yet speciall actuall love cannot be actually our own, without having and first receiving of him: And if the Spirit of God convince the world of sin (and consequently of condemnation) while they do not beleeve, *Joh. 16. 9.* I wonder how it can then convince them of pardon of sin and reconciliation, before they do beleeve? unlesse we will imagine it to be a lying spirit, which is blasphemous. These things not considered of, have and do occasion much errour at this day in the point of evidencing, and hath been an inlet of deep delusion, and open gaps have been made hereby to the loose waies and depths of Familism and grosse Arminianism, and therefore being well considered of, are sufficient to clear up the waies of those faithfull servants of the Lord (who dare not sow pillows, nor cry peace peace to the wicked, much lesse to sinners as sinners) both from the slanderous imputation of legall ministrations after an old Testament manner, as also of making *works* the ground of faith, or the causes of *assurance of faith*, the *free offer* being the ground of the one, and the *free promise* the cause and ground of the other: Briefly therefore.

1. The free offer of grace is the first evidence to a poor lost sinner that he may be beloved.

2. The receiving of this offer by faith (relatively considered in respect of Christs spotlesse righteousness) is the first evidence shewing why he is beloved.

beloved, or what hath moved God actually to love him.

3. The work of sanctification (which is the fruit of our receiving this offer) is the first evidence shewing *that* he is beloved.

If therefore a condemned sinner be asked whether God may love him, and why he thinks so? he may answer, Because Jesus Christ is held forth and offered to such a one: If he be further asked, why or what he thinks should move God to love him? he may answer, Because I have received Christs righteousness offered, for which righteousness sake only I know I am beloved, now I have received it: If he be asked lastly, how he knows certainly that he is beloved; he may answer safely and confidently, Because I am sanctified: I am poor in spirit, therefore mine is the kingdom of heaven: I do mourn, and therefore I shall be comforted: I do hunger and thirst, and therefore I shall be satisfied, &c. We need in time of distresse and temptation all these evidences, and therefore it is greatest wisdom to pray for that spirit, which may clear them all up unto us, rather than to contend which should be the first.

And thus we see that the *whole morall law is our rule of life*, and consequently the law of the Sabbath, which is a branch of this rule: We now proceed to shew the third branch, of things generally and *primarily morall*.

Thesis 120.

120.
The seventh
day the
Sabbath.

Thirdly, Not only a day, nor only a *rest day*, but *the rest day* or Sabbath day (which is expressed and expressly interpreted in the Commandment to be *the seventh day*, or *a seventh day of Gods determining*, and therefore called *The Sabbath of the Lord our God*) is here also enjoined and commanded, as generally morall. For if a day be morall, what day must it be? If it be said, that any day which humane wisdom shall determine, whether one day in a hundred or a thousand, or one day in many years, if this only be *generally morall*, then the rule of morality may be broken because the rule of equality may be thus broken by humane *determination*: For it may be very unequall and unjust to give God one day in a hundred or a thousand for his worship, and to assume so many beside to our selves for our own use. There is therefore something else more particularly, yet primarily morall in this Command, and that is *The Sabbath day*, or such a day wherein there appears an equal division, and a fit proportion between time for rest and time for work, a time for God and a time for man, and that is a seventh day which God determines: A fit proportion of time for God is morall because equal, man cannot determine nor set out this proportion, God therefore only can and must, A day therefore that he shall determine is morall, and if he declares his determination to a seventh, A seventh day is therefore morall. *Gomarus* confesseth that by the Analogy of this Commandment, not one day in a thousand or when man pleaseth, but that one day in seven is morall,

morall, at least equal fit and congruous to observe the same : and if the Analogy he speaks of ariseth *virtute mandati divini*, or by vertue of Gods Commandment, the cause is in effect yielded ; but if this Analogy be made *virtute libertatis humana*, so that humane liberty may do well to give God one in seven, because the Jews did so, and why should Christians be more scant ? then I see not but humane liberty may assume power to it self to impose monthly and annuall holy daies as well, because the Jews had their new moons and yearly festivals, and by Analogy thereof, why may not Christians who have more grace poured out upon them and more love shewn unto them under the Gospel, hold some meet proportion with them therein also, as well as in Sabbaths ? But it can never be proved that God hath left any humane wisdom at liberty to make holy daies, by the rule of Jewish proportions : Beside, if humane wisdom see it meet and congruous to give God at least one day in seven, this wisdom and reason is either regulated by some law, and then 'tis by vertue of the law of God, that he should have one day in seven, or 'tis not regulated by a law, and then we are left to a loose end again, for man to appoint what day he sees meet in a shorter or a longer time, his own reason being his only law ; and this neither *Gomarus* nor the words of the Commandment will allow, which sets and fixeth the day, which we see is one day in seven, which not man but God shall determine and therefore called *The Sabbath of the Lord our God*.

Thesis 121.

121.

The hardest knot herein to unloose, lies in this, to know whether a seventh day in generall which God shall determine, or that particular Seventh day from the creation be here only commanded, the first seems (in *M. Primrose* apprehension) to writhe and wrack the words of the Commandment, the second (if granted) abolisheth our Christian Sabbaths.

Thesis 122.

122.

For clearing up of this difficulty therefore, and leaving the dispute of the change of the Sabbath to it's proper place, it may be made good, that not that seventh day from the creation, so much as a seventh day which God shall determine (and therefore called the seventh day) is primarily morall, and therefore enjoined in this Commandment, for which end let these things be considered and laid together.

1. Because the expresse words of the Commandment do not run thus, *viz. Remember to keep holy That seventh day*, but more generally, *the Sabbath day*, 'tis in the beginning and so 'tis in the end of this Commandment, where it is not said that *God blessed That Seventh day*, but *The Sabbath day*, by which expression the wisdom of God, as it points to that particular seventh day that it should be sanctified : so it also opens a door of liberty for change, if God shall see meet, because the substance of the Commandment doth not only contain *That seventh day*, but *The Sabbath day*, which

may be upon another seventh, as well as upon that which God appointed first: and that the substance of the command is contained in those first words, *Remember the Sabbath day to keep it holy*, may appear from the repetition of the same Commandment, *Deut. 5. 12.* where these words, *As the Lord thy God commanded thee*, are immediately inserted before the rest of the words of the Commandment be set down, to shew thus much: that therein is contained the sum and substance of the fourth command: the words following being added only to press to the duty, and to point out the particular day, which at that time God would have them to observe.

2. Because in the explication of those words [*the Sabbath*] it is not called *That seventh*, but *The seventh*, for so the words runne, *Six daies shalt thou labour, but the seventh day is the Sabbath of the Lord thy God*, the meaning of which is thus much, to wit, that man taking six daies to himself for labour, that he leave the seventh to be the Lords: now unlesse any can shew that no other day but that Seventh could be the seventh for rest, nor no other six daies but those six daies going before that seventh could be the six daies for labour, they can never prove that this fourth Commandment hath only a respect to That particular Seventh, and it is no small boldnesse necessarily to limit where God hath left free: for we know that if God will, man may take other six daies for labour, and leave another Seventh for God, then those six daies and that Seventh day only.

3. The change of the Sabbath undeniably proves thus much (if it can be proved) that the morality of this command did not lie in that particular day only: for if that only was morall, how could it be changed? and if it did not lie only in that Seventh, wherein then did it more generally lie? was it in a day more largely or in a Seventh day more narrowly? now let any indifferent conscience be herein judge, who they be that come nearest to the truth, whether they that fly so far from the name Seventh, which is expressly mentioned in the Commandment, or they that come as near it as may be? whether they that plead for a Seventh of Gods appointing, or they that plead for a day (but God knows when) of humane institution? and it's worth considering why any should be offended at the placing of the morality of the command in a Seventh, more then at their own placing of it in a day, for in urging the letter of the Commandment to that particular Seventh, to abolish thereby the morality of a Seventh day, they do withall therein utterly abandon the morality of a day, for if That Seventh only be enjoined in the letter of the Commandment, and they will thence inferre, that a Seventh therefore cannot be required, how can they upon this ground draw out the morality of a day?

4. Because (we know) that *ratio legis est anima legis*, i. the reason of a law is the soul and life of the law: now let it be considered, why God should

should appoint the Seventh rather than the ninth or tenth or twentieth day, for spirituall rest? and the reason will appear not to be Gods absolute will meerly, but because divine wisdom having just measures and ballances in its hand, in proportioning time between God and man, it saw a seventh part of time (rather then a tenth or twentieth) to be most equall for himself to take, and for man to give: and thus much the words of the Commandment imply, viz. that it is most equall if man hath six, that God should have the seventh: now if this be the reason of the law, this must needs be the soul and substance of the morality of the law, viz. That a Seventh day be given to God, man having six, and therefore it consists not in That Seventh day only: for the primary reason, why God appointed this or that Seventh, was not because it was that seventh, but because a Seventh was most equall in the eye of God for God to take to himself, man having the full and fittest proportion of six daies together for himself, and because a seventh was the fittest proportion of time for God, hence this or that individuall and particular seventh in the second place fall out to be moral, because they contain the most equall and fittest proportion of a Seventh day in them, there was also another reason why That Seventh was sanctified, viz. Gods rest in it, but this reason is not primary as hath been said, and of which now we speak.

5. Because if no other Commandment be in the Decalogue, but it is comprehensive, and looking many waies at once, why should we then pinion and gird up this only to the narrow compasse of that Seventh day only?

6. Because our adversaries in this point are forced sometime to acknowledge this morality of a Seventh with us: we have heard the judgement of *Gomarus* herein, *Thef.* 44. and *M. Primrose* who speaks with most weight and spirit in this controversie, professeth plainly, *That if God give us six daies for our own affairs, there is then good reason to consecrate a Seventh to his service, and that in this reason there is manifest justice and equity which abideth for ever, to dedicate to God precisely a seventh day after we have bestowed six daies upon our selves: it cannot be denied (saith he) but that it is most just.* Now if it be by his confession, 1. just, 2. most just, 3. manifestly just. 4. perpetually just, to give God precisely one day in seven: the cause is then yeilded: the only evasion he makes is this, viz. *that though it be most just to give God one day in seven, yet it's not more just, then to give God one in six, or five, or four, there being no naturall justice in the number of seven more then in the number of six or four, but the answer is easie, that if man may give unto God superstitiously too many or prophane-ly too few: and if the appointment of God hath declared it self for a seventh, and that the giving of this seventh be most just and equall, then let it be considered, whether it be not most satisfactory to a scrupling conscience,*

ence, to allow God a seventh day which he hath appointed, which is confessed to be most just and perpetually equall and consequently morall : and if there be a morall and perpetuall equity to give God one day in seven, then 'tis no matter whether there be any more naturall equity therein, then in one in five or six : the disputers of this world may please themselves with such speculations and shifts, but the wisdom of God which hath already appointed one day in seven rather then in six or ten, should be adored herein by humble mindes, in cutting out this proportion of time, with far greater equity then man can now readily see.

7. Because deep corruption is the ground of this opinion, the plucking up of Gods bounds and land-marks of a seventh, is to put the stakes into the Churches hands, to set them where she pleaseth, or if she set them at a seventh, where God would have them, yet that this may be submitted to, not because God pleaseth, but because the Church so pleaseth, not because of Gods will and determination, but because of the Churches will and determination, that so it being once granted, that the Church hath liberty to determine of such a day, she may not be denied liberty of making any other holidais or holy things in the worship and service of God, and that this is the main scope and root of this opinion is palpably evident from most of the writings of our english adversaries in this controversie.

Thesis 123.

123. A seventh day therefore is primarily morall, yet (as was formerly said *Thes. 48.*) there is something else in this commandment which is secundarily morall, viz. *This or that particular seventh day*, I will not say that it is accidentally morall (as some do) but rather secundarily, and consequently morall, for it is not morall firstly, because it is this particular seventh, but because it hath a seventh part of time, divinely proportioned and appointed for rest, falling into it, and of which it participates : to give alms to the needy is a morall duty and primarily morall, but to give this or that quantity may be morall also, but it is secundarily morall, because it flows *ex consequenti* only from the first, for if we are to give alms according to our ability and others necessity, then this or that particular quantity thus suring their necessity must be given : which is also a morall duty, so 'tis in this point of the Sabbath.

Thesis 124.

124. Hence it follows that this Commandment enjoins two things, 1. More generally a seventh, 2. More particularly this or that seventh, and in speciall that Seventh from the Creation, this or that seventh are to be kept holy, because of a Seventh part of time appointed falling into them : A seventh day also is to be kept holy by vertue of the Commandment, yet not in generall, but with speciall eye and respect to that particular seventh, wherein this generall is involved and preserved. That Seventh from the Creation

Creation is commanded because of a seventh falling into it, and a seventh also is commanded, yet with a special eye to that seventh wherein it is involved: And therefore 'tis a vain objection to affirm, that if a seventh be commanded, that then no particular seventh is, or if any particular seventh be so, that then a seventh is not; for the Commandment we see hath respect to both: for what is there more frequent in Scripture then for general duties to be wrapt up and set forth in some particular things, instances and examples, and consequently both commanded together? and after narrow search into this Commandment we shall finde both the general and particular seventh, not only inferring one the other, but both of them in a manner expressly mentioned.

Thefis 125.

When those that plead for the morality of the fourth Command, in respect of a seventh day, would prove it to be morall, because it is part of the Decalogue and set in the heart of it, with a speciall note of remembrance affixed to it, &c. Mr Ironside and others do usually dash all such reasonings out of countenance, with this answer, viz. *That by this argument, That particular seventh from the creation is morall, which we see is changed; for (say they) that also is set in the heart of the Decalogue, with a speciall note of remembrance also.* But the reply from what hath been said is easie, viz. that That also is indeed morall, only 'tis secondarily morall not primarily, and therefore (as we have shewn) was mutable and changeable, the primary morality in a seventh immutably remaining; the morall duty of observing a seventh day is not changed, but only the day. If Mr Primrose could prove that there is nothing else commanded in this fourth Command, but only That particular seventh from the creation, he had then enough to shew that (this day being justly changed) the Commandment is not morall or perpetuall, but out of this particular seventh which now is changed; himself acknowledgeth that out of it may be gathered the *morality of a day*, and why not of a seventh day also as well as of a day? He saith that it is a bold assertion to say that this *genus* of a seventh is herein commanded: But why is it not as bold to affirm the same of a day? for out of that particular seventh whence he would raise the *genus* of a day, we may as easily, and far more rationally collect the *genus* of a seventh day.

125.

Prim part. 2.
cap. 6, §. 24.

Thefis 126.

Nor will it follow that because a seventh is morall, that therefore any one of the seven daies in a week may be made a Christian Sabbath: For 1. We do not say that it is any seventh, but *A seventh determined and appointed of God for holy rest*, which is herein commanded. 2. The Lord hath in wisdom appointed such a seventh as that man may have *six whole daies together* to labour in, and hence it follows that divine determination without crossing that wisdom, could not possibly fall upon any other daies in the *Cycle* of seven,

126.

seven, but either upon the last of seven which was the Jewish, or the first of seven which now is (as shall be shewn) the Christian Sabbath. 3. As God hath appointed one day in seven for mans rest, so in his wisdom he so orders it, as that it shall be also a day of Gods rest, and that is not to be found in any day of the week, but either in the last of seven, wherein the Father rested, or in the first of seven wherein the son rested from his work also.

Thesis 127.

127.

'Tis true that the Sabbath day and that seventh day from the creation, are indifferently taken sometimes the one for the other, the one being the *exegesis* or the explication of the other, as *Gen. 2.2,3. Exod. 16.29.* and elsewhere, but that it should be only so understood in this commandment; *Credas Iudæus apella—non ego*, as he said in another case; I see no convicting argument to clip the wings of the Scripture so short, and to make the Sabbath day and that seventh day of equall dimensions: Although it cannot be denied, but that in some sense the Sabbath day is *exegetical* of the seventh day, because the commandment hath a speciall eye to that seventh from the creation, which is secundarily morall, yet not excluding that which is more generally contained in that particular, and consequently commanded, *viz. a seventh day or The Sabbath day.*

Thesis 128.

128.

*Prim. pars. 2.
cap. 8, §. 24.*

M. Primrose would prove the *exegesis*, That by the Sabbath day is meant that seventh day only from the creation, because God actually blessed and sanctified that Sabbath day, because God cannot actually bless a seventh, being an unlimited, indefinite and uncertain indetermined time: The time (saith he) only wherein he rested, he only actually blessed, which was not in a seventh day indetermined, but in that determined seventh day: But all this may be readily acknowledged and yet the truth remain firm, for that particular seventh being secundarily morall, hence as it was expressly commanded, so it was actually and particularly blessed; but as in this seventh a generall of a seventh is included, so a seventh is also generally blessed and sanctified: Otherwise how will M. Primrose maintain the morality of a day of worship out of this commandment? for the same objection may be made against a day, which himself acknowledgeth, as against a seventh day which we maintain; for it may be said, that That day is here only morall wherein God actually rested, but he did not rest in a day indefinitely, and therefore a day is not morall; let him unloose this knot, and his answer in defence of the morality of a day will help him to see the morality of a seventh day also: That particular day indeed wherein God actually and particularly rested, he particularly blessed, but there was a seventh day also more generall which he generally blessed also; he generally blest the Sabbath day, he particularly blest that Sabbath day, and in blessing of that he did virtually and by Ana-

logy blesse our particular Christian Sabbath also, which was to come: As *Moses* in his actuall blessing of the tribe of *Levi*, Deut. 33. 7, 10. he did virtually and by Analogy blesse all the Ministers of the Gospel not then in being: And look as when God commanded them to keep holy the Sabbath in ceremoniall duties he did therein virtually command us to keep it holy in Evangelicall duties, so when he commanded them to observe that day because it was actually appointed and sanctified and blessed of God, he commanded us virtually and analogically therein to observe our seventh day also if ever he should actually appoint and blesse this other.

Thesis 129.

The distribution of equity and justice consists not alway, in *puncto indivisibili*, i. in an indivisible point, and a set measure; so as that if more or lesse be done or given in way of justice, that then the rule of justice is thereby broken, *ex.gr.* it's just to give alms and pay tribute, yet not so just, as that if men give more or lesse, that then they break a rule of justice; so 'tis in this point of the Sabbath, a seventh part of time is morall, because it is just and equall for all men to give unto God, who have six for one given them to serve their own turn, and do their own work in, yet it is not so just but that if God had required the tribute of a third or fourth part of our time, but it might have been just also to have given him one day in three or two or four, for in this case positive determination doth not so much *make* as *declare* only that which is morall: And therefore if Mr *Primrose* thinks, that a seventh part of time is not morall, upon this ground, *viz.* Because it is as equall and just to dedicate more time to God, and that a third or fourth day is as equall as a seventh, it is doubtlesse an ungrounded assertion, for so he affirms, *That although it be most just to give God one day in seven, yet no more just then to dedicate to him one day in three or six:* And suppose it be so, yet this doth not prove that a seventh day is not morall, because it is as equall to give six as seven, no more then that it is no morall duty to give an alms, because it may be as equall to give twenty pence as thirty pence to a man in want: If furthermore he think that it is as equall and just to give God more daies for his service, as one in seven, out of humane wisdom and by humane consecration, not divine dedication, then it may be doubted whether one day in two or three or six is as equall as one day in seven, for as humane wisdom, if left to it self, may readily give too few, so it may superstitiously give too many (as hath been said:) But if four or three or six be alike equall *in themselves* to give to God, as one in seven, then if he thinks it a morall duty to observe any such day in case it should be imposed and consecrated by humane determination, I hope he will not be offended at us if we think it a morall duty also to observe a seventh day, which we are certain divine wisdom hath judged most equall, and which is imposed on us by divine determination: we may be uncertain whether the one is as equall as we are certain that a seventh day is.

Actions of worship can no more be imagined to be done without some time, then a body be without some place, and therefore in the three first Commandments, where Gods worship is enjoined, some time together with it is necessarily commanded; if therefore any time for worship be required in the fourth command (which none can deny) it must not be such a time as is connaturall and which is necessarily tyed to the action; but it must be some solemn and speciall time, which depends upon some speciall determination, not which *nature* but which *Counsel* determines; Determination therefore by *Counsel* of that time which is required in this command doth not abolish the morality of it, but rather declares and establisheth it. God therefore who is Lord of time, may justly challenge the determination of this time into his own hand, and not infringe the morality of this command, considering also that he is more able and fit then men or Angels to see, and so cut out the most equall proportion of time between man and himself; God therefore hath sequestred a seventh part of time to be sanctified, rather then a fifth, a fourth, or a ninth, not simply because it was this seventh, or a seventh, but because in his wise determination thereof, he knew it to be the most just and equall division of time between man and himself, and therefore I know no incongruity to affirm, that if God had seen one day in three or four or nine, to be as equall a proportion of time as one day in seven, that he would then have left it free to man to take and consecrate either the one or the other (the Spirit of God not usually restraining where there is a liberty) and on the other side, if he had seen a third or fifth or ninth or twentieth part of time more equall then a seventh, he would have fixed the bounds of labour and rest out of a seventh; but having now fixed them to a seventh; a seventh day is therefore morall, rather then a fourth or sixth or ninth day, because it is the most equall and fittest proportion of time (all things considered) between God and man; the appointment therefore of a seventh rather then a sixth or fourth, is not an act of Gods meer *Will* only (as our adversaries affirm, and therefore they think it not morall) but it was and is an act of his wisdom also according to a morall rule of justice, *viz.* to give unto God that which is most fit, most just and most equall; and therefore although there is no naturall justice (as Mr *Primrose* calls it) in a seventh simply and abstractly considered, rather then in a sixth or tenth, yet if the most equall proportion of time for God be lotted out in a seventh, there is then something naturall and morall in it rather then in any other partition of time, *viz.* to give God that proportion of time which is most just and most equall, and in this respect a seventh part of time is commanded because it is good (according to the description of a morall law.) and not only good because it is commanded.

Thesis 131.

'Tis true, that in private duties of worship, as to reade the Scriptures, meditate, pray, &c. the time for these and the like duties is left to the will and determination of man according to generall rules of conveniency and seasonableness set down in the word; mans will (in this sence) is the measure of such times of worship, but there is not the like reason here, in determining time for a Sabbath, as if that should be left to mans liberty also; because those private duties are to be done in that time, which is necessarily annexed to the duties themselves, which time is therefore there commanded, where and when the duty is commanded: but the time for a Sabbath is not such a time as naturally will and must attend the action, but it's such a time as Counsell (not nature) sees most meet, and especially That counsell which is most able to make the most equall proportions of time, which we know is not in the liberty or ability of men or Angels, but of God himself, for do but once imagine a time required out of the limits of what naturally attends the action, and it will be found necessarily to be a time determined by counsell: and therefore our adversaries should not think it as free for man to change the Sabbath seasons, from the seventh to the fifth or fourth or tenth day, &c. as to alter and pick out times for private duties.

Thesis 132.

There is a double reason of proposing Gods example in the fourth Command, as is evident from the Commandment it self: the first was to perswade, the second was to direct. 1. To perswade man so to labour six daies together, as to give the seventh or a seventh appointed for holy rest unto God, for so the example speaks, God laboured six daies, and rested the seventh, therefore do you do the like. 2. To direct the people of God to That particular Seventh which for that time when the Law was given God would have them then to observe, and that was that Seventh which did succeed the six daies labour: and therefore for any to make Gods example of rest on That Seventh day, an argument that God commanded the observation of that Seventh day only, is a groundlesse assertion, for there was something more generally aimed at by setting forth this example, viz. to perswade men hereby to labour six daies, and give God the seventh, which he should appoint, as well as to direct to that particular day which for that time (it's granted) it also pointed unto, and therefore let the words in the Commandment be observed, and we shall finde mans duty 1. More generally set down, viz. to labour six daies, and dedicate the seventh unto God, and then follows Gods perswasion hereunto from his own example, who when he had a world to make and work to do, he did labour six daies together, and rested the seventh, and thus man is bound to do still, but it doth not follow, that he must rest that particular seventh only,

only, on which God then rested, or that That seventh (though we grant it was pointed unto) was only aimed at in this example : the binding power of all examples whatsoever (and therefore of this) being *ad speciem actus* (as they call it) to that kinde of act, and not to the *individuum actionis* only, or to every particular accidentall circumstance therein, If indeed man was to labour six daies in memoriall only of the six daies of creation, and to rest a Seventh day in memoriall only of Gods rest and cessation from creation, it might then carry a fair face, as if this example pointed at the observation of that particular Seventh only, but look as our six daies labour is appointed for other and higher ends, then to remember the six daies work of God, it being a morall duty to attend our callings therein, so the Seventh day of rest, is appointed for higher and larger ends (as *Didacavius* observes) then only to remember that notable rest of God from all his works, it being a morall duty to rest a Seventh day in all holiness.

Thesis 133.

133. It was but accidentall and not of the essence of the Sabbath day, that That particular Seventh from the creation should be the Sabbath, for the Seventh day Sabbath being to be mans rest day, it was therefore futable to Gods wisdom to give man an example of rest from himself, to encourage him thereunto (for we know how strongly examples perswade) now rest being a cessation from labour, it therefore supposeth labour to go before, hence God could not appoint the first day of the creation to be the Sabbath, because he did then but begin his labour, nor could he take any of the other daies, because in them he had not finished his work, nor rested from his labour, therefore Gods rest fell out upon the last of seven succeeding six of labour before, so that if there could have been any other day as fit then for exemplary rest as this, and as afterward it fell out in the finishing of the work of redemption, it might have been as well upon such a day as this, but it was not then so: and hence the rest-day fell as it were accidentally upon this: and hence it is that Gods example of rest on That particular day doth not necessarily binde us to observe the same seventh day: morall examples not alway binding in their accidentals (as the case is here) although it be true that in their essentials they alway do.

Thesis 134.

134. There is no strength in that reason, that because one day in seven is to be consecrated unto God, that therefore one year in seven is to be so also, as of old it was among the Jews, for beside what hath been said formerly, viz. that one year in seven was meerly ceremoniall, one day in seven is not so (saith *Wallaus*) but morall, God gave no example (whole example is only in morall things) of resting one year in seven, but he did of resting one day in seven, I say beside all this, it is observable what *Junius* notes herein,

herein, The Lord (saith he) challengeth one day in seven *jure creationis*, by right of creation, and hence requires it of all men created, but he challenged one year in seven, *jure peculiaris possessionis*, i. by right of peculiar possession, the land of *Canaan* being the Lords land in a peculiar manner, even a type of heaven, which every other countrey is not, and therefore there is no reason that all men should give God one seventh year, as they are to give him one seventh day: by the observation of one day in seven (saith he) men profess themselves to be the Lords, and to belong unto him, who created and made them, and this profession all men are bound unto, but by observation of one year in seven, they professed thereby that their countrey was the Lords, and themselves the Lords Tenants therein, which all countreys (not being types of heaven) cannot nor ought to do, and therefore there is not the like reason urging to the observation of a seventh year as of a seventh day.

This is 135.

135.

Look therefore as 'tis in the second Commandment, although the particular instituted worship is changed under the Gospel, from what it was under the Law, yet the generall duty required therein of observing Gods own instituted worship is morall and unchangeable, so 'tis in the fourth command, where though the particular day be changed, yet the duty remains morall and unchangeable in observing a seventh day, there is therefore no reason to imagine that the generall duty contained in this precept is not morall, becaule the observance of the particular day is mutable, and yet this is the fairest colour, but the strongest refuge of lies which their cause hath, who hold a seventh day to be meerly ceremoniall.

This is 136.

136.

If it be a morall duty to observe one day in seven, then the observation of such a day, no more infringeth Christian liberty, then obedience to any other morall Law, one part of our Christian liberty consisting in our conformity to it, as our bondage consists in being left to sin against it, and therefore that argument against the morality of one day in seven is very feeble, as if Christian liberty was hereby infringed.

This is 137.

137.

It was meet that God should have speciall service from man, and therefore meet for himself to appoint a speciall time for it: which time though it be a circumstance, yet it's such a circumstance as hath a speciall influence into any businesse, not only humane but also divine, and therefore if it be naturally, it may be also ethically and morally good, contributing much also to what is morally good: and therefore the determination of such a time for length, frequency and holinesse, may be justly taken in among the morall laws: he that shall doubt of such a powerfull influence of speciall time, for the furthering of what is specially good, may look back upon the art,

art, skill, trade, learning, nay grace it self perhaps, which he hath got by the help of the improvement of time : a prophane and religious heart are seen and accounted of according to their improvements of time more or lesse in holy things : Time is not therefore such a circumstance as is good only because commanded (as the place of the temple was) but it is commanded because it is good, because time, nay much time, reiterated in a weekly seventhpart of time, doth much advance and set forward that which is good.

Thesis 138.

138. That Law which is an homogeniall part of the morall Law, is morall : but the fourth Commandment is such a part of the morall Law, and therefore it is morall : I do not say that that Law which is set and placed among the morall laws in order of writing (as our adversaries too frequently mistake us in) that it is therefore morall, for then it might be said as well that the Sabbath is ceremoniall, because it is placed in order of writing among things ceremoniall, *Lev. 23.* but if it be one link of the chain, and an essentiall part of the morall Law, then 'tis undoubtedly morall, but so it is, for 'tis part of the Decalogue, nine parts whereof all our adversaries we now contend with confesse to be morall, and to make this fourth ceremoniall, which God hath set in the heart of the Decalogue, and commanded us to remember to keep it above any other Law, seems very unlike to truth, to a serene and sober minde, not disturbed with such mud, which usually lies at the bottome of the heart, and turns light into darknesse : and why one ceremoniall precept should be shuffled in among the rest, which are of another tribe, lineage and language, hath been by many attempted, but never soundly cleared unto this day : surely if this Commandment be not morall, then there are but nine Commandments left to us of the morall Law, which is expressly contrary to Gods account, *Deut. 4.*

*Iron. 24. 1.
cap. 9.*

To affirm that all the commands of the Decalogue are morall, yet every one in his proportion and degree, and that this of the Sabbath is thus morall, viz. in respect of the purpose and intent of the Lawgiver, viz. That some time be set apart, but not morall in respect of the letter in which it is express : it is in some sence formerly explained, true, but in his sence who endeavours to prove the Sabbath ceremoniall, while he saith it is morall, is both dark and false : for if it be said to be morall only in respect of some time to be set apart, and this time an *individuum vagum* an indeterminate time beyond the verges of a seventh part of time, then there is no more morality granted to the fourth Commandment, then to the Commandment of building the temple and observing the new moons, because in Gods command to build the Temple : the generall purpose and intention of the Lawgiver was that some place be appointed for his publike worship, and in commanding to observe New Moons, that some time be set apart for his worship, and

so there was no more necessity of putting Remember to keep the Sabbath holy, then to remember to keep holy the new moons: And look as the commandment to observe new moons, cannot in reason be accounted a morall commandment, because there is some generall morality in it, *viz.* for to observe some time of worship, so neither should this of the Sabbath be upon the like ground of some generall morality mixed in it, and therefore for Mr *Ironside* to say that the law of the Sabbath is set among the rest of the morall precepts, because it is mixtly ceremoniall, having in it something which is morall, which other ceremoniall commands (he saith) have not, is palpably untrue; for there is no ceremoniall law of observing Jewish moons and festivals, but there was something generally morall in them, *viz.* That (in respect of the purpose and intention of the Law-giver) some time be set apart for God, just as he makes this of keeping the Sabbath.

Thesis 139.

To imagine that there are but nine morall precepts indeed; and that they are called ten, in respect of the greater part according to which things are usually denominated, is an invention of M. *Primrose*, which contains a pernicious and poysonfull seed of making way for the razing out of the Decalogue more laws then one: for the same answer will serve the turn for cashiering three or four more, the greater part (suppose six) remaining morall, according to which the denomination ariseth: For although it be true that sometime the denomination is according to the greater part, *viz.* when there is a necessity of mixing divers things together as in a heap of corn with much chaff, or a Butt of wine where there be many lees, yet there was no necessity of such a mixture and jumbling together of morals and ceremonials here: M. *Primrose* tels us that he doth not reade in Scripture, that all the Commandments are without exception called morall, and therefore why may there not (saith he) be one ceremoniall among them? But by this reason he may as well exclude all the other nine from being morall also, for I reade not in Scripture that any one of them is stiled by that name, *Morall*: And although it be true which he saith, That covenants among men consist sometime together of divers articles, as also that Gods Covenant (taken in some sense) sometimes did so; yet the Covenant of God made *With all men* (as we shall prove the Decalogue is) ought not to be so mingled, neither could it be so without apparent contradiction, *viz.* That here should be a covenant which bindeth all men in all things to observe it, and yet some part of it being ceremoniall, should not binde all men in all things it commands: nor is there indeed any need of putting in one ceremoniall law, considering how easily they are and may be reduced to sundry precepts of the morall law as *appendices* thereof, without such shuffling as is contended for here.

139.

Prim. part. 2
cap. 6.

Thesis 140.

140.

If this law be not morall, why is it crowned with the same honour, that the rest of the morall precepts are? if its dignity be not equall with the rest, Why hath it been exalted so high in equall glory with them? Were the other nine spoken immediatly by the voice of God on mount Sinai with great terrour and majesty before all the people? Were they written upon Tables of stone with Gods own finger twice? Were they put into the Ark as most holy and sacred? so was this of the Sabbath also: Why hath it the same honour, if it be not of the same nature with the rest?

Thesis 141.

141.

un. Paral.

Our adversaries turn every stone to make answer to this known argument, and they tell us that it's disputable and very questionable whether this law was spoken immediatly by God and not rather by Angels: But let it be how it will be, yet this law of the Sabbath was spoken and written, and laid up as all the rest were, and therefore had the same honour as all the rest had which we doubt not to be morall; and yet I think it easie to demonstrate that this law was immediatly spoken by God, and the reasons against it are long since answered by *Junius*, on *Heb. 2.2,3.* but it's uselesse here to enter into this controversie.

Thesis 142.

142.

B. Manuf.
of Sab.

Nor do I say that because the law was spoken by God *immediatly*, that therefore it is morall; for he spake with *Abraham*, *Job*, *Moses* in the mount, immediatly about other matters then morall laws; but because he thus spake and in such a manner openly and to all the people young and old, Jews and Proselyte Gentiles then present, with such great glory and terrour and majesty. Surely it stands not (saith holy *Brightman*) with the majesty of the universall Lord who is God not only of the Jews but also of the Gentiles, speaking thus openly (not privately) and gloriously and most immediatly, to prescribe laws to one people only which were small in number, but whetewith all nations alike should be governed: Mr *Ironside* indeed thinks that the Lord had gone on to have delivered all the other ceremonials in the like manner of speech from the mount, but that the fear and cry of the people (that he would speak no more to them) stopt him; but the contrary is most evident, *viz.* that before the people cried out the Lord made a stop of himself, and therefore is said to add no more, *Deut. 5.22.* It was a glory of the Gospel above all other messages in that it was immediatly spoken by Christ, *Heb. 1.2. & 2.3.* and so Gods immediate publication of the morall law puts a glory and honour upon it above any other laws, and therefore while Mr *Ironside* goes about to put the same honour upon ceremoniall laws, he doth not a little obscure and cast dishonour upon those that are morall, by making this honour to be common with ceremoniall and not proper only to morall laws.

Thesis

Thesis 143.

Nor do I say that the writing of the law on stone argues it to be morall (for some laws not morall were mediately writ on stone by *Josuah*, Josh. 8. 32.) but because it was writ immediatly by the finger of God on such Tables of stone, and that not once but twice, not on paper or parchment, but on stone, which argues their continuance, and not on stone in open fields, but on such stone as was laid up in the Ark a place of most safety, being most sacred, and a type of Christ who kept this law, and upon whose heart it was writ, *Psal.* 40. 6, 7. to satisfie justice and to make just and righteous before God, all that shall be saved, of all whom the righteousness of this law according to justice was to be exacted; what do these things argue, but at least thus much, that if any law was to be perpetuated, this surely ought so to be: M. *Primrose* tels us that the writing upon stone did not signifie continuance of the law, but the hardness of their stony hearts which the law writ upon them was not able to overcome; and 'tis true that the stony Tables did signifie stony hearts, but it's false that the writing on stone did not signifie continuance also according to Scripture phrase: For all the children of God have stony hearts by nature, now God hath promised to write his law upon such hearts as are by nature stony, and his writing of them there implies the continuance of them there, so that both these may stand together, and the similitude is fully thus, viz. The whole law of God was writ on Tables of stone to continue there, so the whole law of God is writ on stony hearts by nature to continue thereon.

Part. 2. cap. 6.

Thesis 144.

Only morall laws and all morall laws are thus summarily and generally honoured by God; the ten Commandments being Christian pandects and common heads of all morall duties toward God and men: Under which generals, all the particular morall duties in the Commentaries of the Prophets and Apostles, are virtually comprehended and contained, and therefore M. *Primrose* argument is weak, who thinks that this honour put upon the Decalogue doth not argue it to be morall, *Because then many other particular morall laws set down in Scripture or in Tables of stone, but in parchments of the Prophets and Apostles should not be morall*: For we do not say that all morall laws particularly were thus specially honoured, but that all and only morall laws summarily were thus honoured, in which summaries, all the particulars are contained and in that respect equally honoured: It may affect ones heart with great mourning to see the many inventions of mens hearts to blot out this remembrance of the Sabbath day, they first cast it out of Paradise and shut it out of the world untill *Moses* time; when in *Moses* time it's published as a law and crowned with the same honour as all other morall laws, yet then they make it to be but a ceremoniall law, continuing only untill the coming of Christ, after which time it ceaseth to be any law at all,

unless the Churches constitution shall please to make it so, which is worst of all.

Theses 145.

145.

Every thing indeed which was published by Gods immediate voice in promulgating of the law, is not morall and common to all, but some things so spoken may be peculiar and proper to the Jews, because some things thus spoken were *promises* or *motives* only, annexed to the law to perswade to the obedience thereof, but they were not *laws*, for the question is *Whether all laws* spoken and writ thus immediatly were not morall, but the argument which some produce against this is *From the promise annexed to the fift Command, concerning long life, and from the motive of redemption out of the house bondage in the preface to the Commandments, both which (they say) were spoken immediatly, but yet were both of them proper unto the Jews*: But suppose the promise annexed to the fift Commandment be proper to the Jews and ceremoniall, as M. *Primrose* pleads (which yet many strong reasons, from *Eph. 6.2.* may induce on to deny) what is this to the question, which is not concerning *promises* but *commandments* and *laws*: Suppose also that the motive in the preface of the Commandments literally understood is proper to the Jews, yet this is also evident, that such reasons and motives as are proper to some, and perhaps ceremoniall, may be annexed to *morall laws* which are common to all, nor will it follow that the *laws* are therefore not common, because the motives thereto are proper: We that dwell in *America* may be perswaded to love and fear God (which are morall duties) in regard of our redemption and deliverances from out of the vast sea-storms, we once had, and the tumults in *Europe* which now are, which motives are proper to our selves. Promises and motives annexed to the Commandments, come in as means to a higher end, *viz.* obedience to the laws themselves, and hence the laws themselves may be morall and these not so, though immediatly spoken, because they be not chiefly nor lastly intended herein: I know *Wallau* makes the preface to the Commandments a part of the first Commandment, and therefore he would hence infer, that some part (at least) of a Commandment is proper to the Jews; but if these words contain a motive pressing to the obedience of the whole, how is it possible that they should be a *part* of the *law* or of any *one law*? For what force of a law can there be in that which only declares unto us, *who* it is that redeemed them out of *Egypt* bondage? For it cannot be true (which the same author affirms) that in these words is set forth only who that God is whom we are to have to be our God in the first Commandment; but they are of larger extent, shewing us who that God is whom we are to worship, according to the first Commandment, and that with his own worship according to the second, and that reverently according to the third, and whose day we are to sanctifie according to the fourth, and whose will we are to do

in all duties of love toward man according to the severall duties of the second Table; and therefore this declaration of God is no more a part of the first then of any other Commandment, and every other Commandment may challenge it as a part of themselves as well as the first.

Thesis 146.

146.

It is a truth as immovable as the pillars of heaven, That God hath given to all men universally a rule of life to conduct them to their end: Now if the whole Decalogue be not it, what shall? The Gospel is the rule of our faith, but not of our spirituall life, which flows from faith, *Gal. 2.20. Joh. 5.24.* The law therefore is the rule of our life; Now if nine of these be a compleat rule without a tenth, exclude that one, and then who sees not an open gap made for all the rest to go out at also? For where will any man stop, if once this principle be laid, *viz.* That the whole law is not the rule of life? May not Papists blot out the second also, as some of *Cassanders* followers have done all but two; and as the Antinomians at this day do all? and have they not a good ground laid for it, who may hence safely say that the Decalogue is not a rule of life for all? *M. Primrose* that he might keep himself from a broken head here, sends us for salve to the light of nature, and the testimony of the Gospel, both which (saith he) maintain and confirm the morality of all the other Commandments, except this one of the Sabbath: But as it shall appear that the law of the Sabbath hath confirmation from both (if this direction was sufficient and good) so it may be in the mean time considered, why the Gentiles who were universally Idolaters and therefore blotted out the light of nature (as *M. Primrose* confesseth) against the second Commandment, might not as well blot out much of that light of nature about the Sabbath also; and then how shall the light of nature be any sufficient discovery unto us of that which is morall and of that which is not.

Thesis 147.

147.

There is a Law made mention of, *Jam. 2.10.* whose parts are so inseparably linked together that whosoever breaks any one is guilty of the breach of all, and consequently whosoever is called to the obedience of one, is called to the obedience of all, and consequently all the particular laws which it contains are homogenial parts of the same *Totum* or whole law: If it be demanded, What is this Law? the answer is writ with the beams of the Sun, that 'tis the whole morall Law contained in the Decalogue: For 1. The Apostle speaks of such a Law which not only the Jews but all the Gentiles are bound to observe: and for the breach of any one of which, not only the Jews but the Gentiles also were guilty of the breach of all, and therefore it cannot be meant of the ceremoniall Law which did neither binde Gentiles or Jews at that time wherein the Apostle writ, 2. He speaks of such a Law as is called a royall Law, and a Law of liberty, *vers. 8.12.* which cannot be meant of

of the ceremoniall Law in whole or in part, which is called a Law of bondage, not worthy the royall and kingly spirit of a Christian to stoop to, *Gal. 4. 9.* 3. 'Tis that Law by the works of which all men are bound to manifest their faith, and by which faith is made perfect, *vers. 22.* which cannot be the Ceremoniall nor Evangelicall, for that is the Law of faith: and therefore it's meant of the Law morall. 4. 'Tis that Law of which, *Thou shalt not kill nor commit adultery* are parts, *vers. 11.* Now these Laws are part of the Decalogue only, and whereof it may be said, he that said, *Thou shalt not commit adultery*, said also, *Remember to keep the Sabbath holy*: and therefore the whole Decalogue, and not some parts of it only, is the morall Law, from whence it is manifest that the Apostle doth not speak (as M. Primrose would interpret him) of offending against the Word at large, and of which the Ceremoniall Laws were a part, but of offending against that part of the Word, to wit, the morall Law, of which, *he that offends against any one is guilty of the breach of all*, hence also, his other answer falls to the dust, *viz.* that the fourth command is no part of the Law, and therefore the not observing of it is no sinne under the New Testament, because it was given only to the Jews and not to us: for if it be a part of the Decalogue, of which the Apostle only speaks, then 'tis a meer begging of the question to affirm that it is no part of the Law to Christians: but we see the Apostle here speaks of the Law, and the Royall Law, and the Royall Law of Liberty: his meaning therefore must be of some speciall Law which he here calls *κατ' ἐξοχήν* The Law: now if he thus speaks of some speciall law, what can it be but the whole Decalogue, and not a part of it only? as when he speaks of the Gospel *κατ' ἐξοχήν*, he means not some part but the whole Gospel also: and if every part of the Decalogue is not morall, how should any man know from any Law or rule of God what was morall, and what not, and consequently what is sinfull, and what not? if it be said, the light of nature, we have proved that this is a blinde and corrupt Judge as it exists in corrupt man: if it be said by, the light of the Gospel, this was then to set up a light unto Christians to discern it by, but none to the Jews while they wanted the Gospel as dispensed to us now: many morall laws also are not mentioned in the Gospel, it being but accidentall to it to set forth the Commandments of the Law.

Thesis 148.

148. If Christ came to fullfill and not to destroy the Law, *Mat. 5. 17.* then the Commandement of the Sabbath is not abolished by Christs coming, if not one jot, prick or tittle of the Law shall perish, much lesse shall a whole Law perish or be destroyed by the coming of Christ.

Thesis 149.

149. 'Tis true indeed that by Law and Prophets is sometimes meant their whole doctrine both ceremoniall and morall and prophetically, which Christ fullfilled

fulfilled personally, but not so in this place of *Matthew*, but by Law is meant the morall Law, and by Prophets those Propheticall illustrations and interpretations thereof, in which the Prophets do abound: for 1. The Lord Christ speaks of that Law only which whosoever should teach men to break and cast off, he should be called least in the kingdome of heaven, *Mat. 5. 19.* but the Apostles did teach men to cast off the Ceremoniall Law, and yet were never a whit lesse in the kingdome of heaven: 2. He speaks of that Law by conformity to which all his true disciples should exceed the righteousness of Scribes and Pharisees: but that was not by being externally ceremonious or morall, but by internall conformity to the spiritualness of Gods Law, which the Pharisees then regarded not. 3. Christ speaks of the least Commandments, and of these least Commandments, *ἡ τῶν ἐν τῷ νόμῳ τῶν προφητῶν ἡ ἀλαλιζέσθαι*, now what should those least Commandments be, but those which he afterward interprets of rash anger, adulterous eyes, unchast thoughts, love to enemies? &c. which are called least, in opposition to the Pharisaicall Doctors conceits in those times, who urged the grosse duties commanded, and condemned men only for grosse sins forbidden; as if therein consisted our compleat conformity to the Law of God, and therefore by the least of those Commandments is meant no other then those which he afterward sets down in his spirituall interpretation of the Law, *vers. 21.* never a one of which Commandments are Ceremoniall but morall Laws: and although M. *Primrose* thinks that there is no connexion between the seventeen, and the other expository verses of the Law which follow, yet whoever ponders the Analysis impartially, shall finde it otherwise: even from the 17. verse to the end, the conclusion of which is, *to be perfect as our heavenly Father is perfect*, who is never made a pattern of perfection to us in ceremoniall, but only in morall matters: 'tis true indeed (which some object) that there is mention made of Altar and Sacrifice, *vers. 23.* which were ceremonials: but there is no law about them, but only a morall law of love is thereby prest with allusion to the ceremoniall practise in those times: he speaks also about divorce, but this is but accidentally brought to shew the morality of the Law of adultery, the Law of retaliation wants not good witnesses to testifie to the morality of it, but I rather think 'tis brought in to set forth a morall Law against private revenge: Our Saviour indeed doth not speak particularly about the Law of the Sabbath as he doth of killing and adultery, &c. but if therefore it be not morall because not spoken of here, then neither the first, second or fift command are morall, because they are not expressly opened in this chapter, for the scope of our Saviour was to speak against the Pharisaicall interpretations of the Law, in curtailing of it, in making grosse murder to be forbidden, but not anger, adultery to be forbidden, but not lust, which evil they were not so much guilty of in point of the Sabbath,

but they rather made the Phylacteries of it too broad by overmuch strictness, which our Saviour therefore elsewhere condemns, but not a word tending to abolish this Law of the Sabbath.

Thesis 150.

150.

If therefore that Commandment is to be accounted morall, which the Gospel reinforceth and commends unto us (according to M. *Primrose* principles) then the fourth Commandment may well come into the account of such as are morall; but the places mentioned and cleared out of the New Testament evince thus much: The Lord Jesus coming not to destroy the Law of the Sabbath, but to establish it: and of the breach of which one Law, he that is guilty, is guilty of the breach of all.

Thesis 151.

151.

If the observation of the Sabbath had been first imposed upon man since the fall, and in speciall upon the people of the Jews at mount *Sinai*, there might be then some colour and reason to cloth the Sabbath with rags, and the worn-out garments of ceremonialness: but if it was imposed upon in *innocency* not only before all types and ceremonies, but also before all sin: and upon *Adam* as a common person, as a Commandment not proper to that estate, nor as to a particular person and proper to himself: then the morality of it is most evident: our adversaries therefore lay about them here, that they might drive the Sabbath out of Paradise, and make it a thing altogether unknown to the state of innocency: which if they cannot make good, their whole frame against the morality of the Sabbath, falls flat to the ground: and therefore it is of no small consequence to clear up this truth, *viz.* That *Adam* in innocency, and in him all his posterity were commanded to sanctifie a weekly Sabbath.

Thesis 152.

152.

One would think that the words of the text, *Gen. 2. 2. 3.* were so plain to prove a Sabbath in that innocent estate, that there could be no evasion made from the evidence of them: for it's expressly said, that the day the Lord rested, the same day the Lord blessed and sanctified: but we know he rested the Seventh day immediatly after the Creation, and therefore he immediatly blessed and sanctified the same day also: for the words run copulatively, he rested the Seventh day, *and he blessed and sanctified that day*, but it's strange to see not only what odd evasions men make from this clear truth, but also what curious Cabalisms and fond interpretations men make of the Hebrew text, the answer to which learned *River* hath long since made, which therefore I mention not.

Thesis 153.

153.

The words are not thus copulative in order of story, but in order of time:

I say not in order of story and discourse, for so things far distant in time, may be coupled together by this copulative particle *And*: as Mr *Primrose* truly shews, *Ex.* 16. 32, 33. *1 Sam.* 17. 54. but they are coupled and knit together in respect of time, for it is the like phrase which *Moses* immediately after useth, *Gen.* 5. 1, 2. where 'tis said, God created man in his Image, and blessed them, and called their names, &c. which were together in time, so 'tis here, the time God rested that time God blessed; for the scope of the words, *Gen.* 2. 1, 2, 3. is to shew what the Lord did That seventh day, after the finishing of the whole creation in six daies, and that is, *He blessed and sanctified it.* For look as the scope of *Moses* in making mention of the six daies orderly, was to shew what God did every particular day; so what else should be the scope in making mention of the seventh day, unlesse it was to shew what God did then on that day? and that is, he then rested and blessed and sanctified it, even then in that state of innocency.

Thesis 154.

God is said, *Gen.* 2. 1, 2, 3. to bless the Sabbath as he blessed other creatures, but he blessed the creatures at that time they were made, *Gen.* 1. 22, 28. and therefore he blessed the Sabbath at that time he rested: Shall Gods work be presently blessed, and shall his rest be then without any? Was Gods rest a cause of sanctifying the day many hundred years after (as our adversaries say) and was there not as much cause then when the memory of the creation was most fresh, which was the fittest time to remember Gods works in? Mr. *Primrose* tells us that the creatures were blessed with a present benediction because they did instantly need it, but there was no necessity (he saith) that man should solemnize the seventh day as soon as 'tis made: but as we shall shew that man did then need a speciall day of blessing, so 'tis a sufficient ground of beleeving that then God blessed the day when there was a full and just and sufficient cause of blessing which is Gods resting; it being also such a cause as was not peculiar to the Jews many hundred years after, but common to all mankind.

*Prim. par. 1.
cap. 1. s. 14.*

Thesis 155.

The Rest of God (which none question to be in innocency immediately after the creation) was either a naturall rest (as I may call it) that is a bare cessation from labour, or a holy rest, i. a rest set apart *in exemplum*, or for example, and for holy uses; but it was not a naturall rest meerly; for then it had been enough to have said, that at the end of the sixth day God rested, but we see God speaks of a day, the *seventh day*. God hath rested with a naturall rest or cessation from creation ever since the end of the first sixt day of the world untill now; why then is it said that God rested the seventh day? Or why is it not rather said that he began his rest on that day, but that it is limited to a day? Certainly this argues that he speaks not of naturall rest meerly or that which *ex natura rei* follows the finishing of his

R

work,

work, for it's then an unfit and improper speech to limit Gods rest within the circle of a day; and therefore he speaks of a holy rest then appointed for holy uses as an example for holy rest; which may well be limited within the compasse of a day; and hence it undeniably follows, that if God rested in innocency with such a rest; then the seventh day was then sanctified it being the day of holy rest.

Thesis 156.

156.

It cannot be shewn that ever God made himself an *example* of any act, but that in the present example there was and is a present rule, binding immediately to follow that example: if therefore from the foundation of the world, God made himself an *example*, in six daies labour and in a seventh daies rest, why should not this example then and at that time of innocency be binding? there being no example which God sets before us but it supposeth a rule binding us immediately thereunto? The great and most high God could have made the world in a moment or in a hundred years, why did he make it then in six daies and rested the seventh day, but that it might be an example to man? Its evident that ever since the world began, mans life was to be spent in labour and action which God could have appointed to contemplation only; nor will any say that his life should be spent only in labour and never have any speciall day of rest (unlesse the Antinomians who herein sin against the light of nature) if therefore God was exemplary in his six daies labour, why should any think but that he was thus also in his seventh daies rest? Pointing out unto man most visibly (as it were) thereby on what day he should rest: A meet time for labour was a morall duty since man was framed upon earth, God therefore gives man an example of it in making the world in six daies: A meet time for holy rest the end of all holy and honest labour, was much more morall (the end being better then the means) why then was not the example of this also seen in Gods rest? *M. Ironside* indeed is at a stand here, and confesseth his ignorance *In conceiving how Gods Working six daies should be exemplary to man in innocency, it being not preceptive but permissive only to man in his apostasie.* But let a plain analysis be made of the motives used to presse obedience to the fourth command and we shall finde (according to the consent of all the Orthodox not prejudiced in this controversie, that Gods example of working six daies in creating the world, is held forth as a motive to presse Gods people to do all their work within six daies also, and the very reason of our labour and rest now, is the example of Gods labour and rest then, as may also appear, *Ex. 31.17.* And to say that those words in the Commandment (viz. *Six daies thou shalt labour*) are no way preceptive but meerly promissive, is both crosse to the expresse letter of the text, and contrary to morall equity to allow any part of the six daies for sinfull idlenesse or neglect of our weekly work, so far forth as the rest upon the Sabbath be hindered hereby.

Thesis

Thesis 157.

The word *Sanctified* is variously taken in Scripture, and various things are variously and differently sanctified: yet in this place when God is said to *sanctifie* the Sabbath, *Gen. 2.2,3.* it must be one of these two waies: either, 1. By infusion of holiness and sanctification into it, as holy men are said to be sanctified: Or, 2. By separation of it from common use, and dedication of it to holy use as the Temple and Altar are said to be sanctified. 157.

Thesis 158.

God did not sanctifie the Sabbath by infusion of any habituell holiness into it; for the circumstance of a seventh day is not capable thereof, whereof only rationall creatures men and Angels are. 158.

Thesis 159.

It must therefore be said to be sanctified in respect of its separation from common use and dedication to holy use, as the Temple and Tabernacle were, which yet had no inherent holiness in them. 159.

Thesis 160.

Now if the Sabbath was thus sanctified by *dedication*; it must be either for the use of God or of man, *i.* either that God might keep this holy day, or that man might observe it as a holy day to God, but what dishonour is it to God to put him upon the observation of a holy day? and therefore it was dedicated and consecrated for mans sake and use, that so he might observe it as holy unto God. 160.

Thesis 161.

This day therefore is said to be sanctified of God that man might sanctifie it and dedicate it unto God, and hence it follows, that look as man could never have lawfully dedicated it unto God, without a precedent institution from God; so the institution of God implies a known command given by God unto man thereunto. 161.

Thesis 162.

'Tis therefore evident that when God is said to sanctifie the Sabbath, *Gen. 2.2,3.* that man is commanded hereby to sanctifie it, and dedicate it to the holy use of God: *Sanctificare est sanctificari mandare*, saith *Junius*: And therefore if *M. Primrose* and others desire to know where God commandeth the observation of the Sabbath in *Gen. 2.2.* they may see it here necessarily implied in the word *Sanctifie*: And therefore if God did sanctifie the Sabbath immediatly after the creation, he commanded man to sanctifie it then, for so the word *Sanctified* is expressly expounded by the holy Ghost himself, *Dent. 5.15.* We need not therefore seek for wood among trees, and enquire where and when and upon what ground the Patriarchs before *Moses* observed a Sabbath, when as it was famously dedicated and sanctified, *i.* commanded to be sanctified from the first foundation of the world. 162.

Thesis 163.

163. Our adversaries therefore dazzled with the clearness of the light shining forth from the text, *Gen. 2.2.* to wit, that the Sabbath was commanded to be sanctified before the fall, do fly to their shifts and seek for refuge from severall answers; sometimes they say 'tis sanctified by way of destination, sometimes they tell us of anticipation, sometime they think the Book of *Genesis* was writ after *Exodus*, and many such inventions; which because they cannot possibly stand one with another, are therefore more fit to vex and perplex the minde, then to satisfie conscience; and indeed do argue much uncertainty to be in the mindes of those that make these and the like answers as not knowing certainly what to say, nor where to stand: yet let us examine them.

Thesis 164.

164. To imagine that the Book of *Genesis* was writ after *Exodus*, and yet to affirm that the Sabbath in *Genesis* is said to be sanctified and blest, only in way of destination, i. because God destined and ordained that it should be sanctified many years after; seems to be an illfavoured and mishapen answer, and no way fit to serve their turn who invent it: for if it was writ after *Exodus*, what need was there to say that it was destined and ordained to be sanctified for time to come? when as upon this supposition the Sabbath was already sanctified for time past, as appears in the story of *Exodus* 19.20. And therefore M. *Primrose* translates the words thus, that God rested, and bath blessed and bath sanctified the seventh day, as if *Moses* writ of it as a thing past already, but what truth is there then to speak of a destination for time to come? I know *Junius* so renders the Hebrew words, as also the word *Rested*, but we know how many waies some of the Hebrew tenses look, nor is it any matter now to trouble our selves about them, this only may be considered; That it is a meer uncertain shift to affirm that *Genesis* was writ after *Exodus*; M. *Ironside* tels us he could give strong reasons for it, but he produceth none; and as for his authorities from humane testimonies, we know it is not fit to weigh out truth by humane suffrages; and yet herein they do not cast the scale, for *Genesis* to be writ after *Exodus*, for although *Beda Abulensis*, and divers late Jesuites do affirm it, yet *Eusebius*, *Catharinus*, *Alcinus*, *Lapide*, and sundry others, both Popish and Protestant writers, are better judgmented herein; and their reasons for *Genesis* to be the first-born as it is first set down, seem to be most strong: The casting of this cause therefore depends not upon such uncertainties; and yet if this disorder were granted it will do their cause no good, as, if need were, might be made manifest.

Thesis 165.

165. M. *Ironside* confesseth, That Gods resting and sanctifying the Sabbath, are coetaneous, and acknowledgeth the connexion of them together at the same time, by the copulative *And*, and that as God actually rested, so he actually sanctified

fixed the day : but this sanctification which he means is nothing else but destination, or Gods purpose and intention to sanctifie it afterward : so that in effect this evasion amounts to thus much, *viz.* that God did actually purpose to sanctifie it, about 2500. years after the giving of the Law, but yet did not actually sanctifie it, and if this be the meaning it is all one as if he had said in plain terms, *viz.* that when God is said to sanctifie the Sabbath he did not indeed sanctifie it, only he purposed so to do, and although M. Primrose and himself tells us that the word *sanctifie* signifies in the Originall some time to *prepare* and *ordain* : so it may be said that the word signifies sometime to *publish* and *proclaim* : if they say that this latter cannot be the meaning, because we reade not in Scripture of any such proclamation that this should be the Sabbath, the like may be said (upon the reasons mentioned) concerning their destination of it thereunto : Again, if to sanctifie the day be only to purpose and ordain to sanctifie it, then the Sabbath was no more sanctified since the Creation, then *ab aeterno*, and before the world began, for then God did purpose that it should be sanctified : but this sanctification here spoken of seems to follow Gods resting, which was in time, and therefore it must be understood of another sanctification then that which seems to be before all time : again as God did not blesse the Sabbath in way of destination, so neither did he sanctifie it in way of destination, but he did not blesse it in way of destination, for let them produce but one Scripture where the word blessed is taken in this sence, for a purpose only to blesse : indeed they think they have found out this purpose to sanctifie in the word sanctified, *Isa.* 13. 3. but where will they finde the like for the word blessed also ? for as the day was blessed so it was sanctified, and yet I think that the *Medes* and *Persians* in *Isa.* 13. 3. are not called Gods sanctified ones, because they were destinated to be sanctified for that work, but because they were so prepared for it as that they were actually separated by Gods word for the accomplishment of such work : but our adversaries will not say that God did thus sanctifie the Sabbath in Paradise by his word : and yet suppose they are called his sanctified ones in way of destination, yet there is not the like reason so to interpret it here, for in *Isa.* 13. 3. God himself is brought in immediatly speaking, before whose eternall eyes all things to come are as present, and hence he might call them his sanctified ones, but in this place of *Gen.* 2. 2. *Moses* (not God immediatly) speaks of this sanctifying in way of historicall narration only, this destination which is stood so much upon is but a meer imagination.

Thesis 166.

It cannot be denied but that it is a usuall thing in Scripture to set down things in way of *Prolepsis* and *Anticipation*, as they call it, i. to set down things aforehand in the history, which many years hapned and came after

166.

in order of time, but there is no such *Prolepsis* or *Anticipation* here (as our adversaries dream) so that when God is said to sanctifie the Sabbath in *Genesis*, the meaning should be, that this he did 2500. years after the creation, for this assertion wants all proof, and hath no other prop to bear it up, then some instances of Anticipations in other places of Scripture: the Jesuites from some unwary expressions of some of the Fathers, first started this answer, whom *Gomarus* followed, and after him sundry others prelatically minded: but *Rivet*, *Ames*, and others have scattered this mist long since, and therefore I shall leave but this one consideration against it, *viz.* That throughout all the Scripture we shall not finde one *Prolepsis*, but that the history is evidently and apparently false, unlesse we do acknowledge a *Prolepsis* and *Anticipation* to be in the story: so that necessity of establishing the truth of the history, only can establish the truth of a *Prolepsis* in the history: I forbear to give a taste hereof by any particular instances, but leave it to triall: but in this place alledged of *Gen.* 2.2. can any say that the story is apparently false, unlesse we imagine a *Prolepsis*? and the Sabbath to be first sanctified on mount *Sinai*, *Exo.* 20. for might not God sanctifie it in Paradise, as soon as Gods rest the cause and foundation of sanctifying of it was first existing? will any say with

Gomar. Inv.
Sens. & O.
rig. Sab. p. 126

Gomarus that the Sabbath was first sanctified, *Exo.* 16. because God blessed them so much the day before with *Manna*, whenas in the Commandment it self, *Exo.* 20. the reason of it is plainly set down to be Gods resting on the seventh day, and sanctifying of it long before?

Thesis 167.

167. There is not the least colour of Scripture to make this blessing and sanctifying of the day, to be nothing else but Gods magnifying, and liking of it in his own minde, rejoicing and as it were glorying in it, when he had rested from his works, and yet M. *Primrose* casts this block in the way for the blinde to stumble at, supposing that there should be no such *Anticipation* as he pleads for: for surely if God blessed and sanctified the day, it was a reall and an effectuall sanctification and blessing, but this magnifying and glorying in it, in Gods minde, is no reall thing in the blessed God, he having no such affections in him, but what is said to be in him that way is ever by some speciall effects: the simple and pure essence of God admitting no affections *per modum affectus sed effectus*, as is truly and commonly maintain'd.

Prim. par. 2.
cap. 2. folio

Thesis 168.

168. If God sanctified and commanded *Adam* to sanctifie the Sabbath, it was either that he himself should observe it personally or successively in his posterity also: now there is no reason to think that this is a command peculiarly binding *Adam* himself only, there being the same cause for his posterity to observe a Sabbath, as himself had, which was Gods example of labour

hour and rest, and if this was given to his posterity also, then it was a morall duty, and not a point of *meer order* proper to *Adam* to attend unto: yet *M. Primrose* for fear lest he should shoot short in one of his answers, wherein he tels us, *that it did derogate much from the excellency of Adams condition, to have any one day for God appointed unto him*: yet here notwithstanding he tels us, *that if God had appointed such a day, it was no morall thing, nor yet a ceremony directing to Christ, but only as a point of order, which God was pleased then to subject him unto*: and that a man may as well conclude that it was a morall thing to serve God in Eden, because it was a place which God had appointed Adam to serve him in, as the seventh day to be merall because it was the time thereof: but this assertion is but a meer *conclusion*, for the text tels us expressly, that God did both blesse and sanctifie the Seventh day in a speciall manner, as a thing of common concernment, but is never said to blesse and sanctifie the place of *Eden*; All men in *Adam* were made in the image of God, and was there but one thing in innocency wherein God made himself eminently exemplary in labour and rest, and shall we think that that one thing, was rather a point of order proper to *Adam*, then a part of Gods image common to all? the appointment of that royall seat of *Eden*, was an act of heavenly bounty, and therefore might well be proper to him in that estate, but the appointment of the time for Gods speciall honour, was an act of justice, made and built upon a rule of common equity, as may appear out of the second edition of this Law in the fourth Commandment, and therefore might well be morally binding unto all, and not a point of *meer order* only for *Adam* to observe.

Prim. par. 2.
cap. 2. f. 50.
Prim. par. 2.
cap. 1. f. 19.

Thesis 169.

If *Adam* had stood, all mankind might, and perhaps should have observed that particular seventh day forever on earth: but look as *Adam* observed it not merely because it was *That Seventh* (as hath been shewn) which was but secundarily and as it were accidentally morall: but because it was the *Seventh day* appointed of God, which is firstly and primarily morall: so although we now do not observe that *Seventh day* which *Adam* did, yet the substance of the morality of this command given unto him is observed still by us, in *observing the Seventh day which God hath appointed*, to which the equity of this command bindes generally all mankind: hence therefore it is of little force which some object, that if the Commandment to man in innocency be morall, that then we are bound to observe the same *Seventh day*, which *Adam* in innocency did: this is oft laid in our dish, but the answer is easie from what hath been said.

169.

Thesis 170.

If because we reade not any expresse mention that the Patriarchs before *Moses* time did sanctifie a Sabbath, that therefore the Sabbath was not sanctified

170.

sanctified all that time, we may as well argue that it was not observed all the time of the Judges, nor of the books of *Samuel*, because no expresse mention is made in those books of any such thing: for if it be said that there is no doubt, but that they observed it because it was published on Mount *Sinai*, the like we may say concerning the Patriarchall times, who had such a famous manifestation of Gods minde herein, from the known story, Commandment and example of God in the first creation, *Gen. 2. 2.* it is not said expressely that *Abram* kept the Sabbath, but he is commended for keeping Gods Commandments, *Gen. 26. 5.* and is not the Sabbath one of those Commandments, the breach of which is accounted the breaking of all? *Exod. 16. 27, 28.* and may we lawfully and charitably think that *Abram* neglected other morall duties because they are not expressely mentioned? again it may be as well doubted of, whether the Patriarchs observed any day at all (which our adversaries confesse to be morall) because it neither is expressely mentioned: again it may be said with as good reason, that the sacrifices which they offered were without warrant from God, because the Commandment for them is not expressely mentioned: but we know that *Abel* by faith offered, and faith must arise from a precedent word: so that as the approved practise of holy men doth necessarily imply a command, so the command given (as hath been shewn) to *Adam*, doth as necessarily inferre a practise: again if no duties to God were performed by the Patriarchs, but such as are expressely mentioned and held forth in their examples, we should then behold a strange face of a Church for many hundred years together, and necessarily condemn the generation of the just, for living in grosse neglects and impieties, there being many singular and speciall duties which doubtlesse were done that were not meet particularly to be mentioned in that short epitome of above 2000. years together, in the book of *Genesis*: and therefore for M. *Ironside* and *Primrose* to conclude that the keeping of the Sabbath had certainly been mentioned if it had been observed, is very unsound. M. *Primrose* thinks that if the Sabbath had been observed, it had been then mentioned, because lesser things then the Sabbath are made mention of, there being also frequent occasion to speak of the Sabbath, and that Moses and the Prophets would have pressed the observation of it from the Patriarchs example if they had so practised. But what is this kinde of arguing, but to teach the holy Ghost, what and when and how to speak? for there be many lesser matters exprest in many other historicall parts of the Scripture, and good occasion as man may fancy to speak of the Sabbath, and yet we see it is past by in silence: but it is no wonder if he who questions whether there were any daies of fasting and praier for 2000. years together, because they are not expressely mentioned, if that he doubts also whether there were any Sabbath all that time upon the same ground: but can any question that considers the sorrows of those evil times,

which

Iron. 2.
cap. 2.
Prim. par. 1.
cap. 2. s. 4.

which in all ages have put men to seek God in such duties, but that they had such daies of fasting, as well as their betters in Evangelicall times, when the Bridegroom was gone.

Thesis 171.

It is not improbable but that the sacrifices of *Cain* and *Abel*, Gen. 4. 3. were upon the Sabbath day, the usuall stated time then for such services, for that which our Translation renders, *In proceſſe of time*, the Hebrew calls it, כֶּרֶךְ הַיּוֹם i. *The end of daies*; and why may not this be the end of the daies of the week (a known division of time and most famous from the beginning of the world, as *Rivet* demonstrates out of the best Antiquaries) rather than at the end of the months of the year? But 'tis not good to wrastle with probabilities, of which many are given, which do rather darken then clear up this cause: This only may be added, that suppose the Patriarchs observed no Sabbath from mans fall to *Moses* time; yet it will not follow that man in innocency was a stranger to it, because man in his apostasy forgot or did not regard to keep it.

Thesis 172.

If therefore it was a duty which *Adam* and his posterity were bound to keep by a law given them in innocency; Then it undeniably follows that the observance of a Sabbath doth not depend upon great numbers of people to sanctifie it; for at first creation the number was but two, and yet they both were bound to observe it then: nor yet is it to be cast aside through any mans freedom from worldly incumbrances whereby he hath liberty to serve God more frequently every day; for thus it was also in the state of innocency, and yet the Sabbath to be observed then: It is therefore unsound which *M. Primrose* affirms herein, viz *That the consecration of a certain day for Gods service is not necessary, but then only, when many troop together and make up the body of a great Assembly; and that therefore it may be doubted whether the Patriarchs having but small families and little cumber, observed any Sabbath, but rather served God alike every day with great ease and assiduity, and that therefore there was no need nor cause of a Sabbath till they became a numerous people at mount Sinai.* But beside what hath been said, how will it appear that the posterity of *Seth* called the sons of God, Gen. 6. 1, 2. were not a numerous people? Or that *Abrahams* family was so small? out of which he could gather three hundred fighting men to pursue five mighty Princes in battell? But suppose they were few, yet have not small companies and particular persons as much need of the blessing of a Sabbath? and speciall communion with God therein, as great numbers and troops of people? Is not the observation of the Sabbath built upon better and surer grounds mentioned in Scripture, then bignesse of number and freedom from cumber, not mentioned at all?

Thesis 173.

173.

If *Adams* fall was before the Sabbath (as *M. Broad* and some others otherwise orthodox in this point of the Sabbath, conceive, by too much inconsiderate wresting of *Psalm* 49.12. *John* 8.44) yet it will not hence follow that he had no such command in innocency to observe the Sabbath before his fall: For whether man had fallen or no, yet the thing it self speaks that God was determined to work six daies in making the world, and to rest and so to sanctifie the seventh, that he might therein be exemplary to man, and consequently God would have given this law, and it should have been a rule to him whether he fell or no; and indeed the seventh daies rest depends no more upon mans fall, then the six daies work of creation, which we see were all finished before the fall; the seventh daies holiness being more suitable to that estate then the six daies labour, to which we see he was appointed if Gods example had any force to direct and lead him thereunto. Again, if the law of labour was writ upon his heart before he was actually called forth to labour, viz. To dresse and keep the garden, *Gen.* 2.15. why might not also the law of holy rest be revealed unto him by God, and so answerably writ upon his heart before he fell, or came actually to rest upon the Sabbath? Little of *Adams* universall obedience to the law of works, was as yet actuall while he remained innocent; and yet all his obedience in time to come was writ upon his heart the first moment of his creation in the Image of God, as it were aforehand, and why might not this law of the Sabbath be writ so aforehand? And therefore *M. Broad* need not trouble himself or others in enquiring whether God sanctified the Sabbath before the first or after the first seventh day wherein God rested; and if before it, how *Adam* could know of the Sabbath before Gods compleat rest upon the first seventh day, the cause of it? for God was as well able to make *Adam* privy to his counsel aforehand concerning that day, before Gods rest on it which was a motive to the observance of it, as he was to acquaint his people with his purpose for a holy Pasche before the occasion of it fell out: *M. Broad* indeed tells us that its most probable that God did not blesse and sanctifie the first Sabbath or seventh day of rest, because it is not said that God blessed the Sabbath because he would, but because he had rested in it; but by his leave it is most proper to say that God at the end of the six daies work had then rested from all his works, and thence God is said to sanctifie and rest the seventh day, his cessation from work which is the naturall rest being the cause of resting the seventh day with a holy rest (as we have shewn) and therefore there is no reason to stay till the seventh day was past and then to sanctifie it against the next seventh day, the first seventh day, upon the ground mentioned, being first sanctified, and which *Adam* might be well enough acquainted with aforehand, as hath been shewn.

Broad Tract
cap. 1.

ibid.

Thesis 174.

If the Scriptures may be judge of the time of mans fall (which yet is not momentous to cast the balance either way in this controversie) it will be found that neither Angels nor men did fall the sixth day before the Sabbath, for then God looked upon all his works, and they were very good, *Gen. 1. 31.* and therefore could not as yet be bad and evil by any sin or fall; and now because it's more then probable that if *Adam* had compleatly sanctified and stood one Sabbath, he had stood immutably, as I think might be demonstrated, he therefore not standing a whole seventh day, for then he could not have fallen, and yet not being fallen the sixth day, he therefore fell upon the Sabbath day, that as the breach of every other command was wrapt up in that first sin, so this of the Sabbath: The objections against this from *John 8. 44.* that Satan was a murderer from the beginning, and from *Psal. 49. 12.* that man in honour did not *יָשָׁן* or abide one night in that estate, with some other conjecturall reasons taken from some of the Schoolmens *Obs* and *Sols* are easily answered by a serious and sober minde, and therefore I leave them.

Thesis 175.

Adams soul (say some) did not need a Sabbath, because every day was a Sabbath to him; nor did his body need it, because it was impassible, say some; nor subject to weariness in its work, say others truly: to what purpose then should any Sabbath be appointed unto him in that estate? But we must know, that the Hebrew word for Sabbath, signifies *holiest*, and therefore as *River* well shews, it's called *שַׁבָּת* not *מנוחה* *Menuchah*, which signifies common rest from weariness; hence it follows that the Sabbath being originally sanctified for holy rest, not for common rest or rest from naturall weariness in labour; *Adam* might therefore stand in need of a Sabbath, though his body was not subject to any weariness in or after his labour. Hence also although he was to live holily every day, yet this hinders not but that his soul might then have need of the holy rest of a Sabbath: For 1. *Adam* was to serve God in a particular calling then, as is manifest from, *Gen. 2. 15.* for he was then to keep and dresse the garden, and to act with and under God in the government of many inferiour creatures, *Gen. 1. 26.* And thus his time being filled in serving God with all holiness in his calling, he might need a Sabbath, nor was it lawfull for him to turn daies of work in his calling into daies of rest, and so to keep a Sabbath every day, no not in that innocent and happy estate: for if it was contrary to *Adams* holy estate to work six daies, how could it be agreeable or suitable to the holiness of God to work six daies? If God did labour six daies and rested a seventh without any need of a rest in respect of any weariness in his work, why might not, nay why should not man imitate and be like to his God in labour and rest, although he was not subject to any weariness in his holy work? 2. Though every day

175.

Greg. Val.
Tom. 5. disp.
7 Q. 4.
Alex. Alef.
pari. 2. 288
River. in
Com. 4.

im. part. 2.
1. folio 17.

id. S. 9.

was to be spent in holiness *mediatly*, both in seeing God in the creatures and meeting with God in his labour and calling, yet it was not unsutable, nay it was very needfull in that estate to have one day in the week for more *immediate* and *speciall* converse with God, and for God more *immediatly* and *specially* to converse with him: Nor indeed was it sutable to Gods wisdom to confine mans holiness either then or now, either to holy labour only, or to holy rest only, for then he should not have been so like unto God who was exemplary holy unto man in both. Speciall time for *action* wherein he closed with God more *mediatly* throughout the six daies labour, might well stand with speciall time for *contemplation* of God upon the Sabbath, wherein he was to enjoy God more *immediatly*. Adam did not need a Sabbath upon the same ground of *weaknesse* that we do, *viz.* Because we cannot be earnest enough (as M. *Primrose* objects) in holy services to God upon the week daies, but we see it did not sute Gods wisdom nor mans holy estate, then to be intent and earnest only in the enjoyment of his rest, to which his intention on his calling and labour then, could not be any hindrance when the Sabbath came, being free from such clogs of sin then as we are now prest down withall: and therefore it is an unworthy expression, but oft used by the same author and others: *viz.* That it did derogate from the excellency of Adams condition to observe a seventh daies Sabbath, and that the determination of a time then, did argue Adams inability, or want of inclination and affection to serve God ordinarily, and that the observance of a Sabbath is a mark of a servile condition, as of other holy daies under the law, and that if Adam was able to serve God continually, that it was then needlesse to limit him to a particular day, and that if a day were needfull God would have left the choice thereof to his own freedom, considering the wisdom and godlinesse wherewith God had endowed him: These and such like expressions are but hay and stubble, which the light of the truth delivered may easily consume.

Thesis 176.

176.

'Tis true the Saints and Angels in heaven have no set Sabbath; but doth it therefore follow that the state of innocency on earth, should have been in all things like (and particularly in this) to the state of glory in heaven? No such matter, For should there have been no marriage, no dressing of the garden, no day nor night, &c. in Paradise? because there is no marriage nor dressing of gardens, nor weeks, nor reckonings of day and night in heaven? If God hath work for Adam to do, not only upon the Sabbath, but upon the week daies also, why might he not be said to glorifie God without stint or ceasing, as the Angels do in heaven, unlesse M. *Primrose* will say that Adams marriage and dressing the garden, was a stinting and ceasing from glorifying God; which either he must affirm, or else his argument fals flat upon all four, who thinks that Adam could not have any set

set

set day for a Sabbath, because then he should not be like the Saints and Angels in heaven, who glorifie God continually without stint or ceasing.

Ibid, 8. 18.

This is 177.

They that think that the Sabbath was not given to *Adam*, because it was given as a peculiar prerogative and priviledge to the Jews: and they that think that it was the Jews prerogative and priviledge because of such Scriptures as affirm that God gave unto them his Sabbaths, *Exod. 16. 29. Nehem. 9. 14. Ezek. 20. 12.* and such like; they may as well imagine that neither the whole Decalogue or any part of it did belong to *Adam*; because the very same thing is affirmed of it, *viz.* That he gave his laws to *Jacob*, his statutes and judgments to *Israel*, *Psal. 147. 19.* to them also it's said *were committed the Oracles of God, Rom. 3. 2.* The Sabbath therefore is not said to be given to them as a peculiar propriety to the Jews no more then other parts of the Decalogue, but as a speciall mercy, yea as a sweeter mercy in some respect then the giving of any other laws, it being the sweetest mercy upon earth to rest in the bosom of God (which the law of the Sabbath calls to) and to know that it is our heavenly Fathers minde that we should do so upon every Sabbath day in a speciall manner, without the knowledge of which law we have lesse light of nature to hold the candle to us, to the observance of it, then from any other law to direct us to the obedience of them.

177.
Ironf. 2. 1.
cap. 2.

This is 178.

It is affirmed (but unwarily) by some, that the tree of life in Paradise was a type of Christ, and thence some would infer, that it was not unsuitable to *Adams* estate and condition in innocency, to be taught by types, and that the Sabbath might therefore be ceremoniall, supposing that it was observed by *Adam* in his innocent estate: but although the tree of life and sundry other things in Paradise, are made *Similitudes* to set forth Christ Jesus in his Church by the holy Ghost, *Rev. 22.* yet it's a grosse mistake and most absurd to make every metaphor or similitude and allusion, to be a type: for the husbandman sowing of the seed is a similitude of preaching of the word, *Mat. 13.* and yet it's no type of it, an affectionate lover and husband is in sundry Scriptures a similitude and resemblance of Christs affection and love to his Church and spouse, the head and members of mans body are similitudes of Christ the head and the Church his members, but will any affirm that these are also types of Christ? and just thus was Paradise and the Tree of life in it, they were similitudes to which the holy Ghost alludes in making mention of Christ and his Church, but they were no types of them: there was *typus fictus* in them or *arbitrarius* (which is all one with a similitude) but there was no *Typus destinatus* therein, being never purposely ordained to shadow out Christ: for the Covenant of works by which *Adam* was to live, is directly contrary to the Covenant of grace by faith in Christ, *Rom. 11. 6.* by which we are to live, Christ is revealed only in the Covenant

178.

of grace, and therefore could not be so revealed in the Covenant of works directly contrary thereunto: *Adam* therefore was not capable of any types then to reveal Christ to him: of whom the first Covenant cannot speak, and of whom *Adam* stood in no need, no not so much as to confirm him in that estate, for (with leave) I think that look as *Adam* breasking the first Covenant by sinne, he is become immutably evil and miserable in himself, according to the rule of justice in that Covenant, to suppose him to have kept that Covenant, all his posterity had been immutably happy and holy, (not meerly by grace) but by the same equity and justice of that first Covenant, and hence it follows that he stood in no need of Christ or any Revelation of him by types, no not to confirm him in that Covenant: I know in some sence whatever God communicates to his creature in way of justice may be said to be conveyed in a way of grace, if grace be taken largely for that which is conveyed out of Gods free will and good pleasure, as all things in the world are even to the acceptance of that wherein there is most merit and that is Christs death and satisfaction for sinne: but this is but to play with words, for it's clear enough by the Apostles verdict that grace strictly taken is opposite to works, *Rom. 11. 6.* the law of works which only reveals doing and life, to the law of faith which only reveals Christ and life, under which Covenant of grace *Adam* was not, and therefore had no types then to shadow out Christ: to say that Paradise and the Tree of life were types by way of anticipation (as some lately affirm) is as much as to say that they were not types then: and therefore neither these nor the Sabbath were Ceremoniall then, and that is sufficient for what we aim at, only 'tis observable that this unsound expression leads into more palpable errors, for as they make the Tree of life Typicall by Anticipation, so they make the marriage of *Adam* and *Eve*, and consequently the marriage of all mankind typicall, and then why should not all marriages cease, when Christ the Antitype is come? nay they make the rivers and precious stones and gold in Paradise thus Typicall of Christ and his Church, *Rev. 21.* and then why may they not make the Angels in heaven Typicall, because men on earth who pour out the Vials are resembled to them? and why may not men riding upon white Horses be typicall, because Christ is so resembled? *Rev. 19. 11.* *Pererius* who collects out of *Hugo de viſt.* a type of the whole new Creation, in all the works of six daies first Creation: may please himself (as other Popish Proctors do) with such like shady speculations and Phantasmes, and so bring in the Seventh day for company to be Typicall also, but a good and healthfull stomack should be exceeding fearfull of a little feeding on such windy meat: nor do I think that *Hugo's* new creation is any more Antitypicall to the first six daies Creation, then *Damascenes* types in the fourth Commandment, who makes, *Thou, thy son, thy daughter, thy servant, the stranger,* to be types of our sinfull affections of

of the Spirit, and the *oxe and the asse* figures of the flesh and sensuall part, both which he saith must rest upon the Sabbath day.

Thesis 179.

179.

If therefore the Sabbath was given to *Adam* in innocency before all types, nay before the least promise of Christ, whom such types must shadow forth, then it cannot be in its first and native institution typical and ceremoniall, but morall: and therefore in its *first and originall institution*, of which we speak, it did not typifie either our rest in Christ from sinne in this life, or our rest with God in heaven in another life, or any other imagined rest, which mans wit can easily invent and invest the Sabbath with: but look as our Saviour in reforming the abuses in marriage calls us to the first institution, so to know what is perpetuall in the Sabbath, its most safe to have recourse hither, which when it was first observed we see was no way typical, but morall, and if man no way clogg'd with sin and earth had then need of a Sabbath, have not we much more?

Thesis 180.

180.

As before the Fall, the Sabbath was originally and essentially morall, so after the fall, it became *accidentally* typical, i. it had a type affixed to it, though of its own nature it neither was nor is any type at all: God affixed a farther end unto it after the Fall, to be of farther use to type out somewhat to Gods people, while in the substance of it it remaineth morall, and hence it is that a Seventh day remains morall and to be observed, but not that Seventh day which was formerly kept, nor have we that end of resting which was under the Law, but this end only, that we might more immediately and specially converse with God, which was the main end of the Sabbaths rest before mans fall, for if the Sabbath had been essentially typical, then it should be abolished wholly, and no more remembrance of it then of new moons and Jubilees, but because it was for substance morall, being extant before the fall, and yet had a type affixed to it after the fall, hence a Seventh day is still preserved, but that Seventh day is now abolished: and hence new moons and other Jewish Festivals as they are wholly Ceremoniall in their birth, so they are wholly abolished (without any change of them into other daies, as this of the Sabbath is) in their very being.

Thesis 181.

181.

There are sundry Scriptures alledged to prove the Sabbath to be typical and ceremoniall, out of the old and new Testament, as *Isa. 66. 23. Gal. 4. 8, 10. Rom. 14. 4, 5. Col. 2. 16.* but if we suppose that these places be meant of the weekly Sabbath (which some deny) and rigidly urge them, we may quickly presse bloud instead of milk out of them, and wholly abolish (as *Wallan* well observes) the observation of any Christian Sabbath: but this one consideration of a type affixed to it to make it so far forth ceremoniall and

and therefore alterable, which for substance is morall, may be as a right thread to leade us into a way of truth in this great controversie, and to untie many knots which I see not how possibly they can be otherwise unloosed, and therefore we may safely say, that That Seventh day is abolished, because it had a type affixed to it, but that a Seventh daies Sabbath is still continued wherein there is no type at all.

Thesis 182.

182. *If any say, why was now the ceremony affixed, washt off and removed after Christs coming, and so that Seventh day still continued: as we see publick praier is still used, but the type of incense removed, and the first-born still retain that which is morall, the type affixed to them being now abolished? The reason of this is because there is a necessity of the being of both, both praier and first-born, for publike praier must be, and first-born must be, and they cannot be changed into any other, but there was no necessity of the continuance of that first Seventh day to be the Sabbath, nay there was some cause to change it, and another day might be our Sabbath as well as that first: look therefore as the Lord could have kept the Temple at Jerusalem, meerly as a place of worship, which at this day in the generall is necessary, and have washed and wiped off the typicall use of it in respect of Christ, yet the wisdom of the Lord abolished the very being of the Temple, because that place might be as well changed into another, and least through the typicallness of it mans corrupt heart should abuse it, so I may say concerning the Sabbath, it did not suite with the wisdom of God to wipe off the ceremony affixed to that Seventh day when it might well be changed, and so keep that day, considering how apt mens ceremonious and superstitious hearts are to abuse such times or places unless the very types be abolished with the things themselves.*

Thesis 183.

183. 'Tis true the Sabbath is called a sign between God and us, *Exod. 31. 13. Ezek 20. 20.* but it doth not follow that therefore it is originally significative and typicall, for it may be only accidentally so, by reason of a type and sign affixed, yet upon narrow search of this place so much stood upon, no type at all can hence be proved, because a sign is mentioned: for it is not necessary to think that it is a typicall and sacramentall sign as circumcision and the Passover were, for it might be only an indicant sign and declarative as *Numb. 16. 38. & 17. 10.* and as the fruits of Gods regenerating Spirit are signs of our translation from death to life, *1 Joh. 3. 14.* which signs still continue: and if it be such a sign, it is rather a strong argument for the continuance of the Sabbath, then for any abolition or change thereof.

Thesis

Thesis 184.

The Sabbath being no visible sign of invisible grace, it cannot therefore be any Sacramentall sign or typicall, 'tis therefore an *indicant* and *declarative* sign of our communion with God, and God with us, of our interest in him, and of his in us : and therefore in those places, *Exod.* 13. 31. and *Ezek.* 20. 20. where 'tis called a sign, it is not made a sign simply and nakedly considered in it self (as all Sacramentall and typicall signs be) but it is so called in respect of our *keeping* of it, or as it is *observed and kept* ; and therefore it runs in way of promise, *Ezek.* 20. 20. If ye hallow my Sabbaths they shall then be a sign between me and you, and you shall know (hereby) that I am the Lord your God ; and although the Sabbath *it self* be called a sign, *Exod.* 31. yet it is explained *vers.* 13. to be such a sign as to know hereby that the Lord our God sanctifies us, and in *Ezek.* 20. 20. that we may know hereby that he is the Lord our God : for we know he is the Lord our God if he sanctifies us, and that we are his people, if we sanctifie or be sanctified of him ; and in this respect it becomes, not only a sign, but a *mutuall* sign between God and us, and in no other respect (as *Wallam* would stretch it) and hence it is that whoever make a conscience of sanctifying the Sabbath, aright, shall not long want assurance of Gods love, by this blessed signe.

Thesis 185.

What type should be affixed to the Sabbath, and of what it is thus typicall and significative, is not a little difficult to finde out, and being found out to prove it so to be ; in handling the Change of the Sabbath I shall positively set down what I apprehend, only at the present it may not be amisse to cast in a few negatives of what it is not, for mens wits in imagining types and allegories are very sinfully luxuriant, unlesse God check them in such kinde of divinity.

Thesis 186.

The type lies not in the day of worship, for the greatest adversaries of the Sabbath place a morality therein ; nor doth it lie in a seventh day, for though seven be made a number of perfection, yet what sober minde ever made a type of seven, more then of six or ten ? Some have made the week a short summary and epitome and resemblance of that old prophesie of the worlds continuance for 6000. years (a thousand years being with God but as one day) and the seventh thousand the great day. of rest and peace to the weary world, but this is a doubtfull assertion at best, or if true, yet it is not therefore properly a type, or if it be, yet not such a type as was to cease at the coming of Christ (as our adversaries would have the Sabbath) but when the Antitype is come of that seven thousand years : If therefore it lies any where, it is in it as in a rest day, or a day of rest.

Thesis 187.

187. Some make the rest of the Sabbath, a type of Christs rest in the grave, and if it could be proved I durst not oppose it, but it is but *gravis dictum*, affirmed by some godly learned, who herein symbolize with popish postillers, who please themselves much in this and such like allegoricall significations of the Sabbaths rest: For if Christ did neither enter into the state of rest till his resurrection, nor into the place of rest untill his ascension, how then could the rest of the Sabbath type out his rest in the grave, which was part of his most heavy labour of humiliation, *Act. 2. 24.* and no part of his rest, unlesse it was in respect of cessation therein from actions of naturall life? but the rest of one day is very unfit to resemble and type out the rest of three daies in the grave; and why may not Christs rest from labour in his sleep be as well the antitype, as Christs rest from the actions of this life in his grave?

Thesis 188.

188. Why may not our labour in the six daies be made a type of our labouring in sin, as well as the Sabbath a type of our sanctification and rest from sin? as some would have it; Why may not our Libertines make abstinence from adultery forbidden in the seventh Command, a type of our spirituall chastity (as the Gnosticks did of old) as well as the rest from labour on the Sabbath a type of our rest from sin? And by this liberty how easie is it for frothy allegorizing wits, which my heart abhors, to typifie (as it were) and allegorize all the commandments out of the world.

Thesis 189.

189. The rest on the Sabbath may be considered either in respect of Gods example in himself, or his command to man out of himself: Now the rest of the Sabbath as it is exemplary in God cannot be a type of any thing, because God never made himself an example of any ceremoniall thing, Gods own immediate acts cannot without much injury to God be made types and ceremonies; if therefore there be any thing of the rest of the Sabbath typicall, it is so in respect of mans rest on it commanded unto him of God: but whether and what it doth typifie we shall speak to in its * proper place.

Thesis 190.

190. There wants not sufficient proof that the Gentiles generally practised and approved a seventh daies Sabbath, and that it was highly honoured among them as very sacred: This truth both *Tertullian*, *Eusebius*, *Josephus* and *Philo* have formerly affirmed; *Aretius* also, especially learned *Rivet*, have lately vindicated and made good against all the exceptions of *Gomarus* and others; insomuch as that the last refuge both of *Gomarus* and *Primrose* is this,

this, viz That all those Heathens who writ about the Sabbath and in honour of it, received not their light from nature, but from the writings of the Jewish Common-wealth, all those heathenish testimonies about the Sabbath, being published and writ long after the delivering of the law upon mount Sinai: And therefore they think this no argument to prove that this law was practised ever since the world began, or that it was known by the light of nature, by which it might be evinced to be morall: but by this answer we shall scarce know any thing to be according to the light of nature by the writings of the Heathens, for all their writings are since Moses time, if they be of any credit; but suppose they did not know it by the working power of the light of nature, yet if they approved of and honoured this day when it was made known by other means, so that they knew it by the approving light of nature; as the authors alleadged make good, it's then sufficient to prove the seventh day morall even by the light of nature: And although Seneca and some others scoff at the Jewish Sabbaths as if they lost the seventh part of their time thereby; yet we know that mens lusts will give them leave to scoff at that which yet their consciences chastise them for; beside I think those scoffs were not so much at the seventh day as at their strict and ceremonious observance thereof, as also of their seventh years, wherein it's no wonder if that the light of nature should not so clearly see.

Thesis 191.

The light of nature in the Gentiles especially in matters of the first Table was very imperfect and dim and corrupt; Hence it is that we cannot expect to finde any perfect light of nature in matters of the Sabbath; some glimmerings and dark practises herein are sufficient to prove that this law is naturall, although the exact proportion of time for rest should not or could not by any reasonings of corrupt nature be perfectly found out; their observation of holy daies and festivals did argue some imperfect light of nature left, concerning the Sabbath, which once nature had more perfectly, as old wals and rubbish do argue old and great buildings in former times; but suppose they could not finde out exactly the seventh part of time, and so dedicate it to God for his Sabbath; yet the want of such light argues only the want of the perfection of the light of nature, which we should not expect to finde in the present light of nature in matters of the first Table, and in this of the Sabbath, and therefore it's no argument to prove the Sabbath not to be of the law of nature, because the perfect knowledge of the exact time thereof is not left in corrupt nature now.

Thesis 192.

Suppose the Gentiles did neither know nor were ever reprov'd particularly by any of the prophets for breaking the Sabbath; yet this doth not

Prim part. v.
cap. 1. §. 9.

191.

192.

argue that they were not bound to sanctifie a Sabbath, and that it was no sin for them to neglect the Sabbath: for as it was a priviledge of the Jews to have Gods Oracles revealed to them and especially this of the Sabbath, *Nehem 9.14. Rom.3.2.* so it was a curse upon the Gentiles to live without God and Christ, and so also without Sabbaths, *Eph.2.12.* The times of which ignorance God is said to *wink at*, *Act.17.30.* not by excusing them for the breach of Sabbath or other sins, but by not reprovng them for it, as neither he did for many other morall transgressions, which notwithstanding were sins. The Patriarchs were not condemned expressly till *Moses* time (by *M. Primrose* account) for their Polygamy, that we read of, and yet it was a sin all that time, against the very first institution of marriage; and why might not the breach of the Sabbath be a sin much more longer among the Gentiles, and yet none of the Prophets reprove them particularly for the same? And therefore *M. Primrose* hath no cause to mark this argument with chalk, and with all attention as he calls it; *viz.* That the breach of the Sabbath among the Gentiles was no sin, because it was not any wheré particularly reprov'd by the Prophets of God: for we see by what hath been said upon what weak crutches it stands.

Thesis 193.

193. The Gentiles shall not be condemned only, for what they did actually know, and did not practise; but also for what they did not actually know, yet might and should have known: The Gentiles did know that some daies were to be kept holy to God (saith *M. Primrose*) and they should have known the fittest proportion and most suitable frequency of such daies, which the same author acknowledgeth to be morall; therefore they should have known the seventh daies Sabbath, and possibly might have known it if they had not held the truth in unrighteousnesse, but made improvement thereof; for in this sense *habenti dabitur*, to him that hath shall be given, to wit, more of the same kinde of light, whether naturall, morall or Evangelicall; if common light in all these, more common light, if speciall light in them, they shall then have more speciall and saving light.

Thesis 194.

194. As it is no argument that That law is according to the light of nature which the Gentiles generally practised (for then Polytheisme and Sacrificing of beasts, yea will-worship should be according to the light of nature, because these sins were generally practised) so it is no argument that That law is not according to the light of nature which they generally neglected; and therefore suppose the Gentiles never observed a Sabbath, yet this is no argument that it is therefore no morall law: I know *M. Primrose* thinks that the Sacrifices were by an instinct of nature, *Because it dictates that all sins*

sins Whereof mortall men are guilty, are to be expiated by sacrifice and offerings to God offended: Which assertion hath some truth in it, if those words *By sacrifices and offerings* be left out, for what light of nature could make men think that an infinite Deity offended, could be pacified by such carnall observances as the sacrifices of brute beasts and their blood which never offended: This custom the Gentiles might retain as a relique of former instruction and institution, by their first Fathers after the Flood: which being matters meerly ceremonious, might be retained more firmly then other morall duties of great consequence: however we see that the practise of the Gentiles is no fit guide to direct to that which is according to the law and light of nature.

Thesis 194.

If more narrow enquiry be made, what the Law of nature is: these distinctions must be observed.

194.

1. The Law of nature is either of $\left\{ \begin{array}{l} \text{pure, or} \\ \text{corrupt} \end{array} \right\}$ nature.

The Law of pure nature was the Law of God writ on *Adams* heart in innocency, which was nothing else but that holy bent and inclination of the heart within, to act according to the holy Law of God revealed, or Covenant made with him without, and thus *Aquinas* places the law of nature in this inclination.

Aqu. 1a 2a. 291. art. 1.

The Law of corrupt nature is that dimme light left in the minde, and morall inclination left in the will in respect of some things contained in the Law of God, which the Apostle calls *Conscience*, *Rom. 2. 15.* which naturall conscience is nothing but the remnants and generall principles of the law of pure nature, left in all men since the fall, which may be increased by more knowledge of the Law of God, or more diminished and defaced by the wickednesse of man, *Tit. 1. 15.*

2. The Law of corrupt nature is taken either more $\left\{ \begin{array}{l} \text{largely, or} \\ \text{strictly.} \end{array} \right\}$

As it is taken more largely, so it comprehends all that which is agreeable and sutable to naturall reason, and that from a naturall innate equity in the thing, when it is made known, either by divine instruction or humane wisdom, although it be not immediatly known by the light of nature, and thus many judicall laws are naturall and morall (though positive) and of binding nature unto this day.

As it is taken strictly, so it comprehends no more but what nature immediatly knows, or may know without externall instruction, as parents to be honoured, mans life to be preserved.

3. The Law of nature strictly $\left\{ \begin{array}{l} \text{principles of nature, or} \\ \text{conclusions from such principles.} \end{array} \right\}$ taken, are either

The principles of the law of nature are in some respect many, yet may be reduced to this one head, *viz.* That good is to be followed, evil to be avoided.

Conclusions are deductions from those principles, like severall streams from the same spring, which though lesse evident then the principles, yet may be readily found out by discourse and sad search,

4. Conclusions arising from their principles are more } immediate, or
mediate.

Immediate are made (by *Aquinas*) to be two. 1. Love God with all thy heart, 2. Love thy neighbour as thy self.

Mediate are such as arise from the former principles, by means of those two more immediate conclusions: and of this kinde are some (as he thinks) yea, all the laws of the Decalogue, if right reason may be judge. Now to apply these.

Thesis 196.

196. If the question be whether the Sabbath be known by the light of pure nature? the answer is, yea, for *Adams* minde knew of it, and his heart was inclined and bent to the keeping of it, although it be true that now this light in corrupt nature (as in many other morall duties) is almost wholly extinct and worn out, as hath been formerly shewn; And to speak plainly, this great and first impression left on mans heart in pure nature, is the first rule according to which we are now to judge of, what is the law of nature, and it serves to dash to peeces and grinde to powder and dust most effectually and strongly, the dreams and devices of such as would make the Sabbath non morall, because not naturall, or not easily known by the present light of corrupt nature: whenas corrupt nature is no perfect copy, but a blotted discovery of some part of the light of nature, which was fully imprinted at large in pure nature: and therefore it is no wonder, if our adversaries so much oppose the Commandment of the Sabbath in the state of innocency, such therefore as are otherwise Orthodox in this point, and yet make this description of the Law of nature (*viz.* which was written on mans heart in his first Creation) to be both uncertain and impertinent, doe unwarily pull down one of the strongest bulwarks, and the first that ever God made to defend the morality of the Sabbath: there is indeed no expresse Scripture which makes this description of the Law of nature (as they object) and so it is of many other things which are virtually and for substance contained in the Scripture, although there be no formal description set down of the same, and the like I say of this description here.

Thesis 197.

If we speak of the Law of nature strictly taken, for that which is immediately

diatly and readily known by the common light of nature in all men, then it may be safely affirmed, that although the Sabbath should not be in this sence naturall, yet it will not follow that it is not therefore morall: for the morall law once writ on mans heart in pure nature is almost blotted out, only some *rudera* and old rubbish is left of it in a perverse minde and a corrupt heart, *Eph. 4. 18.* we see the wisest of the heathens making those things to be morall vertues (*Junius* instanceth in the Law of private revenge, and we know they magnified will-worship) which the Scripture condemns as morall vices and sins: God would have common-wealths preserved in all places of the world, from the inundation and deluge of mans wickedness, and therefore he hath generally printed the notions of the second Table upon mens hearts to set bounds (as by sea-banks) unto the overflowings thereof, and hence it is that they are generally known: but he would not have Churches every where, and therefore there is but little known concerning matters of the first Table, and consequently about this Law of the Sabbath, which notwithstanding may be morall although it be not so immediately known.

Thesis 198.

If we speak of the law of corrupt nature largely taken, for that law which when 'tis made known by divine determination and declaration is both suitable and congruous to naturall reason and equity, we may then say that the Law of the Sabbath is according to the light of nature, even of corrupt nature itself: for do but suppose that God is to be worshipped, and then these three things appear to be most equall. 1. That he is not only to have a time, but a speciall time and a fit proportion of time for worship. 2. That it's most meet that he should make this proportion. 3. The Lord having given man six daies and taken a Seventh to himself, mans reason cannot but confesse that it is most just to dedicate that time to God: and for my own part I think that in this respect the law of the Sabbath was as fairly writ on mans heart in innocency as many other morall laws, which none question the morality of at this day: but disputes about this are herein perhaps useless.

Thesis 199.

The Sacrament of the Lords Supper may be administred (meet circumstances concurring) every Lords day, nay upon the week daies often as they did in the primitive persecutions: and hence our Saviour limits no time for it, in the first institution thereof, as he did for the Paschever of old, but only this, *As oft as you do it, do it in remembrance of me*: hence it will not follow, that now under the Gospel there is no set Sabbath (as *M. Primrose* would) because our Saviour at the first institution of the Lords Supper limits no particular day for the celebration thereof, as once he did for

198.

199.

Prim. par. 3
cap. 6.

for the Pasſeover, for though there is an appointed ſpecial time (as ſhall hereafter appear) for the publike exerciſe of all holy duties, and conſequently of receiving the Lords Supper, yet theſe duties not being limited to theſe times, but enlarged to other times alſo, hence there is no reaſon why our Saviour ſhould inſtitute a ſet Sabbath, when he inſtituted the Lords Supper, as the proper time of the celebration thereof, as it was in caſe of the Paſſeover.

Theſis 200.

200. It is no argument to prove the Sabbath to be ceremoniall, becauſe it is reckoned among ceremonials, viz. ſhew-bread and ſacrifices, as M. Primroſe and Wallans urge it out of *Mat. 12. 1, 2, 3.* for 1. upon the ſame ground fornication and eating of idolothytes are ceremoniall, becauſe they are ranked among ceremonials, viz. bloud and things ſtrangled, *Act. 15. 29.* 2. upon this ground the Sabbath hath no morality at all in it, no more then ſhew-bread and ſacrifices which were wholly ceremoniall. 3. The Sabbath is in the ſame place reckoned among things which are morall, as pulling a ſheep out of a pit upon the Sabbath day, an act of humanity, why may it not then be as well accounted morall. 4. One may as well argue that the not keeping company with Publicanes and ſinners was a ceremoniall thing, becauſe the Lord Jeſus uſeth the ſame Proverbiall ſpeech, *I will have mercy not ſacrifice*, *Mat. 9. 13.* upon which he defends the lawfullneſſe of pulling the ears of corn upon the Sabbath day, in this *Mat. 12. 15.* the ſcope therefore of this place is not to ſhew the nature of the Sabbath day, whether it be ceremoniall or morall, but the lawfullneſſe and morality of his act in eating the ears of corn upon this day: and thus the arguments of our Saviour are very ſtrong and convicting to prove the morality of ſuch an act, but no way to prove the ceremoniality of the Sabbath: for that is the ſcope of our Saviour, that *mercy to the hungry* is to be preferred before the Sacrifice of bodily reſting upon the Sabbath, M. Primroſe indeed replies hereto and tels us, that *mercy is to be preferred before ſacrifice or ceremoniall duties but not before morall duties, and therefore Chriſt preferring it before the reſt on the Sabbath, the Sabbath could not be morall*: but we know that mercy in the ſecond table is ſometimes to be preferred before morall duties in the firſt table: a man is bound to neglect ſolemn praier ſometime to attend upon the ſick, it's a morall duty to ſanctifie ſome day for a Sabbath (ſaith M. Primroſe) and yet ſuppoſe a fire be kindled in a town upon that day, or any ſick to be helped, muſt not mercy be prefer'd before hearing the word? which himſelf will acknowledge to be then a morall duty.

Theſis 201.

201. When Chriſt is ſaid to be Lord of the Sabbath, *Mat. 12. 8.* the meaning is

is not as if he was such a Lord as had power to break it, but rather such a Lord as had power to appoint it, and consequently to order the work of it for his own service. *M. Primrose* thinks Prim. par. 6. cap. 7. §. 6. 7. 8. That he is said to be Lord of it, because he had power to dispense with the keeping of it, by whom and when he would: and that Christ did chuse to do such works upon the Sabbath day, which were neither works of mercy or necessity, nay, which were servile, which the Law forbade: for Christ (saith he) as mediator had no power to dispense with things morall, but he might with matters ceremoniall, and therefore with the Sabbath. How far Christ Jesus might and may dispense with morall laws, I dispute not now, I think *Biell* comes nearest the truth in this controversie; only this is considerable, suppose the Sabbath was ceremoniall, yet it's doubtful whether Christ Jesus who came in the daies of his flesh to fulfill all righteousness, could abolish or break the law ceremoniall untill his death was past, by which this hand-writing of Ordinances was blotted out, *Colos. 2. 14.* and this middle wall of partition was broken down, *Ephes. 2. 14, 15, 16.* But let it be yeelded that Christ had power to break ceremoniall laws then before his death, yet in this place there is no such matter, for the words contain a clear proof for the right observance of the Sabbath against the over-rigid conceptions of the superstitious and proud Pharisees, who as they thought it unlawfull for Christ to heal the sick upon the Sabbath, so to rub out, and eat a few corn ears upon it, although hunger and want (and perhaps more then ordinary in the Disciples here) should force men hereunto, which was no servile work (as *M^r Primrose* would) but a work of necessity and mercy in this case; and our Saviour proves the morality of it, from the example of *David* eating the Shew-bread, and those that were with him, preferring that act of mercy before sacrifice and abstinence from Shew-bread; and hence our Saviour argues, That if they attending upon *David* might eat the Shew-bread, much more his hungry Disciples might eat the corn while they attended upon him that day, who was Lord of the Sabbath, and that they might be the better strengthened hereby to do him service: These things being thus; where now is there to be found any reall breach of the Sabbath, or doing of any servile work, or maintenance of any unnecessary work which the same learned and acute writer imputes to our Saviour? which I had almost said is almost blasphemous.

*Biell. lib. 3.
serm. dist. 17.
2^{da} ad. 2.*

202.

It's no argument that the Sabbath is not morall, because it's said, *Mark 2.27.* that man is not made for it, but it for man; for saith Mr *Ironside*, man is made for morall duties, not they for man: For let the Sabbath be taken for the bare rest of the Sabbath, as the Pharisees did, who placed so much Religion in the bare rest, as that they thought it unlawfull to heal the sick on that day, or feed the hungry; so man is not made as lastly for the bare rest, but rather it for man and for his good; but if by Sabbath be meant the *Sanctification* of that rest, so man is made for it, by Mr *Primrose* own confession: Now our Saviour speaks of the Sabbath in the first respect, for the rest of it is but a means to a further and a better end, *viz.* The true sanctification of it which the Pharisees little lookt unto, and therefore he might well say that the Sabbath was made for man, the rest of it being no further good then as it was helpfull to man in duties of piety or mercy required of man, in the sanctification thereof: M. *Primrose* confessing, that man is made for the sanctification of the Sabbath, would therefore winde out from this, by making this sanctification on the Sabbath to be no more then what is equally required of man all the week beside: but he is herein also much mistaken, for though works of piety and mercy are required every day, yet they are required with a certain eminency and specialty upon the Sabbath day, and thence 'tis that God calls men to rest from all worldly occasions (which he doth not on the week daies) that they might honour God in speciall upon the Sabbath, as shall hereafter appear.

Prim part. 1.
esp 7. 8. 4. 5.

Ibid.

203.

It's a monkish speculation of M. *Broad* to distinguish so of the Sabbath in *sensu mystico*, and *sensu literali*, as that the mysticall sense like the lean and ill-favoured kine in *Pharaoh's* dream shall eat up the literall sense, and devour Gods blessed and sweet Sabbaths; for the Lord never meant by the Sabbath such a mysticall thing as the resting from the works of the old man only every day, no more then when he commands us to labour six daies, he permits us to labour in the works of the old man all the six daies.

204.

For though it be true that we are to rest every day from sin, yet it will not hence follow, that every day is to be a Christians

stians Sabbath, and that no one day in seven is to be set apart for it: For 1. Upon the same ground *Adam* should have had no Sabbath, because he was to rest from sin every day. 2. The Jews also before Christ, should have rejected all Sabbaths, because they were then bound to rest from sin as well as Christians now. 3. Upon the same ground there must be no daies of fasting or feasting under the Gospel, because we are to fast from sinne every day, and to be joyfull and thankfull every day. I know some Libertines of late say so, but upon the same ground there should have been none under the law neither, for they were then bound as well as we to fast from sin. 4. Hence neither should any man pay his debts, because he is bound to be paying his debt of love to God and all men every day. 5. Hence also no man should pray at any time in his family, nor alone by himself solemnly, because a Christian is bound to pray continually: And indeed I did not think that any forehead could be so bold and brazen as to make such a conclusion; but while I was writing this came to my hearing, concerning a sea-man who came to these coasts from *London*, miserably deluded with principles of Familisme, who when an honest New-English man his Cabbin-mate invited him to go alone and pray together, considering their necessities, he would professedly refuse to doe it upon this ground, viz. *Dost not pray continually? Why then should We pray together now?* 6. The Commandment of the Sabbath doth not therefore presse us to rest only from such works as are in themselves evil, which God allows at no time; but from the works of our callings and weekly employments which are in themselves lawfull and of necessity to be attended on at some time. It is therefore a loose and groundlesse assertion to make every day under the Gospel to be a Christians Sabbath day.

Thesis 205.

To think that the Sabbath was proper to the Jews, because they only were able to keep and exactly observe the time of it, being shut up (as *M. Primrose* saith) within a little corner of the earth, and that the Gentiles therefore are not bound to it, because they cannot exactly observe the time of it, in severall quarters of the earth so far distant, is a very feeble argument: For why might not all nations exactly observe the rising and the setting of the sun according to severall climates by which the natural day and so this of a Sabbath is exactly measured? and which

205.

God hath appointed (without limitation to any hour) to be the bounds of the Sabbath as it sooner or later rises or sets? Were not the mariners of the men of *Judah* bound to observe the Seventh day in all the severall coasts where they made their voyages? did God limit them to the rising or setting sun of *Judea* only? what colour is there to think thus of them? indeed it's true that in some habitable Northern coasts, the Sun is not out of sight some moneths together, but yet this is certain, if they know how the year spends into moneths, they can exactly reckon the weeks of those moneths, and therefore can exactly tell you the daies of which those weeks consist, and therefore they have their exact rules and measures to know East and West, the place of the sun-rising and sun-setting, and consequently to know the Sabbath daies, and yet if they should not exactly know it, their will to do it is herein (as in other things) accepted of God.

Thesis 206.

206. If this truth concerning the morality of the Sabbath did depend upon the testimony of ancient writers, it were easie to bring them up here in the rear, notwithstanding the flourishes of the great Historian, but this hath been done sufficiently by others, nor doth it sute our scope who aim at only the clearing up of the meaning of the fourth command, which must stand firm, the heaven and earth shall fall asunder, the Lord will rather waste kingdomes and the whole Christian world with fire and sword, then let one titlle of his Law perish, the land must rest when Gods Sabbaths cannot, *Lev. 26. 34.* and although I wish the Ministry of Christ Jesus a comely and comfortable maintenance, as may richly testifye his peoples abundant thankfullnesse, for the feet of those his messengers as preach peace, yet me thinks it argues great blindness in those men who plead for a morality in a tenth pigge or sheaf of corn, and yet will acknowledge no morality in a Seventh day.

Thesis 207.

207. I shall therefore conclude and shut up these things with answer to M. *Carpenters* and *Heylins* *evening*, an argument against the Sabbath, which they have gone compassing the whole earth and heavens about to finde out, never heard of till their daies, and now it's brought to light. I would not make mirth with it (as some have done and left the scruple untoucht) but in words of sobriety, and seriousnessse, and plainnesse. If the Sabbath or Lords day (say they) be morall, then the morall Law is subject to manifold

mutation

mutation, because the nations issuing out of Noah's ark spread themselves from thence over the face of the whole earth, some farther some at a shorter distance, whereby changing the longitude with their habitation, they must of necessity alter the differences of times, neither can any exactly and precisely observe any one day, either as it was appointed by Moles, or as it was instituted by Christ's Apostles afterwards, by reason of the manifold transportation of Colonies, and transmigration of nations, from one region into another, whereby the times must necessarily be supposed to vary. The answer is ready and easie, viz. Although the nations issued out of Noah's ark, and spread themselves over the face of the whole earth, some farther, some at a shorter distance, and thereby changing their longitude altered the differences of time, some beginning the day sooner, some later, yet they might observe the same day, for the day is regulated and measured by the Sun, and the Sun comes to one meridian sooner or later then to another, and hence the day begins in one place sooner or later then in another, and so the beginning of the day is (respectively) varied, but yet the day it self remains unchangeably the same: what though our countrey men in old England begin their Sabbath above 4. hours before us in new, they beginning at their evening we at our evening, yet both may and do observe the same day: all nations are bound to keep holy a Seventh part of time, but that time must be regulated by the Sun, neither is it necessary that the same individuall 24. hours should be observed by all, but the same day as it is measured by the Sun in this or that place, which may begin in places more easterly many hours sooner then in other places more westerly; a day is not properly time but a measure of time, and therefore the manifold transportation of Colonies, and transmigration of nations from one region unto another, hinder not at all, but that they may exactly and precisely observe the same day, which was instituted and appointed: for although the time of the beginning of the day be varied, yet the day it self is not, cannot be varied or changed. Now whereas they say, that if any man should travel the world about, a whole day must needs be varied, and if two men from the same place travel, the one Eastward the other Westward, round about the earth, and meet in the same place again, they shall finde that he who hath gone Eastward hath gotten, and the other going Westward hath lost a day in their account, yea, the Hollanders after their

discovery of Fretum de Mayre, coming home to their countrey, found by comparing their accounts with their countrey-men at home, that they had lost a day, having gone Westward, and so compassed the earth round. I answer, what though a traveller varying perpetually the quantity of the day, by reason of his continuall moving with or against the Suns motion, in time get or loose a day in his account? is the day therefore of it's own nature variable or changeable? God hath placed the Sun in the Firmament, and appointed it for times and seasons, and in speciall for the regulating of the day, and as the motion of the Sun is constant, so there is an ordinary and constant succession of daies without variation, for unlesse the Suns course be changed, the day which is regulated by it, is not changed, Now if any shall travell round about the world, and so anticipate or second the diurnall motion of the Sun, and thereby varying continually the quantity of the day, at length gain or loose a day, according to their reckoning, they may and ought then to correct their accounts: *Gregory the 13.* having found the Julian year to be too great for the motion of the Sun, cut off ten daies by which the *Æquinoxes* and *Solstices* had anticipated their proper places, that so the year might be kept at it's right periods: and is it not as good reason that a traveller who opposing the Suns diurnall course continually shortens somewhat of his day, till at last in compassing the earth round he gains a whole day, should cut off in his accounts that day which he hath gained by anticipating the Suns course, and so rectifie his account of the day? For in every region and countrey whatsoever and howsoever scituate, as men are to begin the day at that time when the day naturally begins in that place, so likewise they are to reckon and count the daies as they are there regulated and ordered by the Sun, and that should be the first or second day of the week to them, which is naturally the first or second day of the week to that place where they are: and thus their doubts are easily satisfied when they return to the place from whence they first came. *But if any shall say it's very difficult for men thus to rectifie their accounts, and to observe that time in every place which was at first instituted, and it's probable that the nations in their severall transmigrations and transportations never used any such course.* The answer is obvious, mens weaknesse, or neglect and carelesnesse to do what they ought, is not a sufficient argument to prove that not to be their duty, besides 'tis not probable

probable that any nations were thus put to it to travell round about the whole earth (although some particular persons in this later age have sailed round about it) and therefore could not vary a whole day possibly, but going some Eastward, some Westward, some Southward, some Northward, they spread themselves over the face of the whole earth, some at a shorter, some at a farther distance, and so some began the day sooner some later,

and yet all (as hath been shewn) might observe the same

day: the morality of the Sabbath is not built

upon Astronomicall or Geometricall princi-

ples, and therefore it cannot

fall by any shady speculati-

ons so far fetcht.

Here ends the Morality of the Sabbath
Commandment. The Change of the Sabbath
follows.

[illegible]

Here ends the *Morality* of the fourth Commandment, *The Change of the Sabbath* follows.

THE CHANGE OF THE SABBATH.

Wherein the true Grounds of the *Change*
of the Day are plainly opened.


Sundry Scriptures also (usually alledged)
for this *Change* are more fully cleared and
vindicated from what Mr. *Brabourne*
and Master *Primrose* have alledged
against the same.

The second Part.



L O N D O N,
Printed for John Rothwell. 1649.

The general Contents about the change of the Sabbath

1. ufficient Light in the Scriptures for the Change of the Sabbath. Thes. 1.
2. Apostolicall unwritten traditions no ground for the Change of it Thes. 2.
3. Neither Churches custome nor any Imperial Law the ground of the change of it. Thes. 3.
4. How the observation of the Christian Sabbath ariseth from the 4 Com. Thes. 4.
5. How the first day in the week may be called the seventh day. Thes. 7, 8.
6. The will of God the Efficient cause, the Resurrection of Christ the moral cause of the change of the Sabbath. Thes. 10.
7. The Ascension no ground of the change of the Sabbath. Thes. 13.
8. The Rest of God being spoiled in his first Creation by the sin of man, hence the Day of Rest may be well changed. Thes. 16.
9. Neither the three dayes resting of Christ in the grave nor the 33. yeers of Christs labour, the ground of our labour and rest now. Thes. 18.
10. Not only Christs Resurrection, but an affixed Type to the first Sabbath is the ground of the abrogation of it. Thes. 20.
11. What the affixed Type to the Sabbath is. Thes. 21.
12. The meer exercises of holy duties upon a day are not any true ground to make such a day the Christian Sabbath. Thes. 25.
13. How holy duties on a day may evince a Sabbath day. Thes. 26.
14. The first day of the week honour'd by the Primitive Churches from the Commandment of the Lord Jesus. Thes. 27.
15. The Apostles preaching on the Jewish Sabbath, doth not argue it to be the Christian Sabbath. Thes. 30.
16. The first day of the week proved to be the Christian Sabbath by Divine Institution. Thes. 34.
17. The first place alledged for the Christian Sabbath, Acts 20. 7. cleared by nine considerations. Thes. 35.
18. The second place from 1 Cor. 16. 1, 2. cleared from 7. consider. Thes. 36.
19. The third Scripture, Rev. 1. 10. cleared by two general branches. Thes. 37.
20. How the Christian Sabbath ariseth from the fourth Commandment, although it be not particularly named in it. Thes. 40.
21. The error of those, especially in the Eastern Churches, who observed two Sabbaths. Thes. 41.
22. How the work of Redemption may be a ground for all men to observe the Sabbath. Thes. 42.
23. How far the Judgement of God upon prophaners of the Lords Day is, of force to evince the holinesse of the Sabbath. Thes. 44.



THE CHANGE OF THE Sabbath.

THESIS. I.



THE change of this day from the last to the first of the week although it be confirmed by an ancient custome, yet the true reason and grounds of so great a *change* are not so fully known : Sacred writings not so expressly setting down (as it doth in some things of lesse concernment) the causes hereof. And many of the Arguments heaped up, and multiplyed by some for the *change* of it, which may seem of great weight, while they want an adversary at the other end of the Scale to ballance them : Yet upon sad examination and search into them, they prove too light, and consequently occasion the temptation of scrupling the truth and validity of others more clear. We are therefore with more warinesse and humility of mind to search into this Controversie, and with much thankfulness and modesty to accept that little light which God gives us in greater, as well as of much light which he is pleased to lend us in smaller matters. *Pascimur apertis, exercemur obscuris*, was his speech long since concerning the Scriptures. There is no truth so clear, but mans loose wit can invent and mint many pernicious Cavils against it; and therefore in those things which shine forth with lesse evidence, it is no wonder if it casts such blots and stains upon them as that they can scarcely be discerned. *Nil magis inimicum veritati, acumine nimio.*

Vid. *Sprint*
on Sabb. I.
confides
Anw. to
30. *Argum.*
Q. 5. c. 17.

Aug. in.

We should therefore be wise with sobriety, & remember that in this and such like Controversies, the Scriptures were not written to answer all the scruples and objections of Cavillers, but to satisfy and establish the consciences of poor beleivers. And verily when I meet with such like speeches and objections as these, *viz. Where it is expressly said that the old Sabbath is abrogated? and what one Scripture is there in the N. Testament declaring expressly that the Lords day is substituted and put in its roome?* I cannot from such expressions but think and fear that the ignorance of this change in some doth not spring so much from deficiency and want of light on Gods part, ut rather from perversnes on mans part, ^{wh} will not see nor own the truth, because it is not revealed and dispensed after that manner and fashion of expression as mans wit and phantasie would have it: Like *Naaman*, who, because the Prophet went not about the cure of his Leprosie in that way and fashion which he would have him, did not therefore (for a time) see that way of cure which God had revealed to him. For the Holy Ghost is not bound to write all the principles of Religion under Common-place heads, nor to say expressly, *In this place of Scripture you may see the old Sabbath abrogated, and the new instituted;* for we find no such kind of expressions concerning *Pauls* Epistles and many books of Scripture, that this or that Epistle or book is Canonical; which yet we know to be so by other evidences. We know also that the Holy Ghost by brief hints of Truth, gives occasion of large Comments; and by writing about other matters *tanquam a-lind agens*, it brings forth to light by the By revelations of great concernment, which it saw meet purposely in that manner to make known. And as in many other things it hath thus done, so especially in this of the Sabbath. So that if our hearts like Locks were fitted to Gods Key, they would be soon opened to see thorough the difficulties of this point; which I confesse of all practical points hath been most full of knots and difficulties to my own weaknesse.

Thesis 2.

2. To make Apostolical *unwritten* inspirations notified and made known in their dayes to the Churches, to be the cause of the change of the Day, is to plough with a Popish Heifer, and to cast that Anchor on which deceivers rely, and by which they hope to save themselves when they know not how otherwise to defend their fallhoods.

Thesis 3. To make Ecclesiastical Custome, established first by the Imperial Law of *Constantine*, to be the foundation of the change, is to make a prop for Prelacy, and a step to Popery, and to open a gap to all humane inventions. For if it be in the Churches power to appoint the greatest *Holy day*, why may not any other Rite and Ceremony be imposed also? and if it be

be free to observe this day or not. in respect of it selfe, because it wants a divine institution, and yet necessary to observe it in respect of the Churches Custome and constitution(as some pretend) why may not the Churches Commandment be a rule of obedience in a thousand things else as well as in this? and so introduce *Will-Worship*, and to serve God after the tradition of men which God abhors?

Thesis 4.

The observation of the first day of the week for the Christian Sabbath ariseth from the force of the fourth Commandment, as strongly as the observation of the *media cultus*, or means of worship now under the New Testament, doth from the force of the second Commandment; only let this be supposed, that the day is now changed (as we shall hereafter prove) as also that the worship it self is changed by divine institution; for Gospel-institutions when they be appointed by divine and soveraign Authority, yet they may then be observed & practised by vertue of some morall Law. The Gospel appointed new Sacraments, but we are to use them by vertue of the second Commandment: so here the Gospel appoints a new seventh day for the Sabbath, but it stands by vertue of the fourth Commandment: and therefore the observation of it is not an Act of Christian Liberty, but of Christian duty imposed by divine Authority and by vertue of the moral Law.

Thesis 5.

For the morality of the fourth Commandment (as hath been proved) being preserved in observing not *that* Sabbath only, nor yet a Sabbath meerly when man sees meet: but in observing *the Sabbath*, i. e. such a Sabbath as is determined and appointed of God, (which may therefore be either the first or last of the seven dayes) Hence it is that the first of the seven, if it be determined and instituted of God under the New Testament, ariseth equally from the fourth Commandment, as the last seventh day did under the old Testament; and therefore it is no such *piaculum* nor delusion of the common People, as Mr. *Brabourne* would make it, to put the Title of the Lords Sabbath upon the Lords day, and to call it the Sabbath day; for if it be borne out of the same wombe the first seventh was, if it arise (I mean) from the same Commandment, *Remember to keep holy the Sabbath day*; why may it not bear the name of the Sabbath now, as the first-born did in former times?

Thesis 6.

If the Lord would have man to worke six dayes together, according to his own example, and the morality of the fourth Commandment, that so a seventh day determined by himselfe might be observed; Hence it is that neither two Sabbaths in a week can stand with the mor-

rality of the fourth Commandement, nor yet could the former Sabbath be justly changed into any other day then into the first day of the week. For suppose he had changed it to the second or third day of the week, the first day could not belong to the week before; for then there should be eight days in a week; and if it did belong to the week following, then (if we suppose that the second day had been the Sabbath) there must be one working day, *viz.* the first day to go before it, and five working dayes after it, and so there should not nor could not be six working dayes continued together, that the seventh might be the Lords according to the morality of the fourth Commandement. And hence it is that no Humane or Ecclesiasticall power can change the Sabbath to what day of the week they please, from the first, which now is.

Thesis 7.

7. It should not seem an uncouth Phrase, or a hard saying, to call the first day of the week a seventh or the seventh day: for though it be the first absolutely in order of existence from the Creation, yet relatively in way of relation, and in respect of the number of seven in a week, it may be invested with the name and title of a seventh, even of such a seventh as may lawfully be crowned and annointed to be the Sabbath day; for look as *Noah*, though he was the first in order of yeares and dignity of entrance into the Ark, yet he is called the eight, *2 Pet. 2. 5.* in that he was one of them (as the learned observe) *qui octonarium numerum perficiunt*, or who made up the number of eight: so it is in respect of the first day, which in divers respects may be called the first, and yet the seventh also. Mr. *Brabournies* Argument therefore is of no solidity, who goes about to prove the Christian Sabbath to be no Sabbath, Because, "*That Sabbath which the fourth Commandement injoyns is called the seventh day; but all the Evangelists call the Lords day the first day of the week, not the seventh day.*" For he should remember that the same day in divers respects may be called the first day; and yet the seventh day, for in respect of its naturall existence and being, it may be and is called the first day, and yet in respect of divine use and application, it may be and is called the seventh day, even by vertue of the fourth Commandement, which injoyns us to keep holy that seventh day, which is the Lords day, which is confessed to be the first day.

Thesis 8.

8. For although in *numero numerant*, (as they call it,) *i. e.* in number numbring, there can be but one seventh, which immediately follows the number six: yet in *numero numerantur*, *i. e.* in number numbring, or things which are numbring, (as are the dayes of the week) any of the seven may be so in way of relation and proportion. As suppose
seven

seven men stand together, take the last man in order from the other six, who stand about him, and he is the seventh: so againe take the first in order, and set him apart from the six who stand below him, and if the number of them who are taken from him make up the number of six, he then may and must necessarily be called the seventh. Just thus it is in the dayes of the week, the first Sabbath from the Creation might be called the seventh day in respect of the six dayes before it; and this first day of the week may be called the seventh day also, in respect of the six working dayes together after it. That may be called the last seventh; this the first seventh, without any absurdity of account which some would imagine: and if this first day of the week is called the eight day according to *Ezekiels* Prophecie of Evangelicall times, and his reckoning onward from the Creation, *Ezek* 43. 27. why may it not then in other respects put on the name of a seventh day also?

Thesis 9.

The reason why the Lord should depose the last seventh, and exalt and crowne the first of seven to be the day of the Christian Sabbath, is not so well considered, and therefore to be here narrowly examined. For as for those Easterne Christians, who in the primitive times observed two Sabbaths in a week, the Jewish and the Christian, doubtlesse their milke sod over, and their zeale went beyond the Rule. The number of Jewes who were beleivers, and yet too too zealous of their old customes, we know; did fill those places in their dispersion and before, more then the Westerne and more remote parts, and therefore they might more powerfully infect those in the East; and they to gaine or keep them, might more readily comply with them. Let us therefore see into the reasons of this change from one seventh unto another.

Thesis 10.

The good will of him who is Lord of the Sabbath, is the first efficient and primary cause of the institution of a new Sabbath; but the Resurrection of Christ being upon the first day of the week, *Mark* 16. 9. is the secondary, morall or moving cause hereof: the day of Christs resurrection being Christs joyfull day for his Peoples deliverance, and the worlds restitution and new Creation, it is no wonder if the Lord Christ appoint it, and the Apostles preach and publish it, and the primitive Christians observe it as their holy and joyfull day of rest and consolation. For some notable work of God upon a day, being ever the morall cause of sanctifying the day, hence the work of redemption being finished upon the day of Christs Resurrection, and it being the most glorious work that ever was, and wherein Christ was first most gloriously manifested to have rested from it, *Rom.* 1. 4. hence the Lord Christ might

9.

10.

might have good cause to honour this day above all others : and what other cause there should be of the publike solemne Assemblies in the primitive Churches, upon the first day of the week, then this glorious work of Christs Resurrection, upon the same day which began their great joy for the rising of the Sun of righteousness, is scarce imaginable.

Thesis 11.

11. No action of Christ doth of it selfe sanctifie any time, for if it did, why should we not then keep as many Holy dayes every year as we find holy actions of Christ recorded in Scripture, as the superstitious Crew of blind Papists do at this day? But if God who is the Lord of time shall sanctifie any such day or time wherein any such action is done, such a day then is to be kept holy; and therefore if the will of God hath sanctified the day of Christs Resurrection, we may lawfully sanctify the same day; and therefore Mr. *Brabourne* doth us wrong, as if we made the Resurrection of Christ, meerly to be the cause of the change of this day.

Thesis 12.

12. Why the Will of God should honour the day of Christs Resurrection as holy, rather than any other day of his Incarnation, Birth, Passion, Ascension? It is this; because Christs rising day was his resting or Sabbath day, wherein he first entred into his rest, and whereon his rest began. For the Sabbath or Rest-day of the Lord our God, only can be our Rest-day according to the fourth Commandement. Hence the day of Gods rest from the work of Creation, and the day of Christs Rest from the work of Redemption, are only fit and capable of being our Sabbaths. Now the Lord Christ in the day of his incarnation and birth did not enter into his rest, but rather made entrance into his labour and sorrow, who then began the work of Humiliation, *Gal. 4. 4, 5.* and in the day of his passion, he was then under the sorest part and feeling of his labour, in bitter Agonies upon the Crosse and in the Garden. And hence it is that none of those days were consecrated to be our Sabbath or rest-days, which were days of Christs labour and sorrow; nor could the day of his Ascension be fit to be made our Sabbath, because although Christ then and thereby entred into his place of Rest (the third Heavens) yet he did not then make his first entrance into his estate of rest, which was in the day of his Resurrection; the wisdom and will of God, did therefore chose this day above any other to be the Sabbath day.

Thesis 13.

13. Those that go about (as some of late have done) to make Christs Ascension-day the ground of our Sabbath-day, had need be fearfull lest they

they lose the truth and go beyond it, while they affect some new discoveries of it, which seems to be the case here. For though Christ at his Ascension entred into his place of Rest, yet the place is but an Accidental thing to Christs Rest it selfe, the State of which was begun in the day of his Resurrection; and therefore there is no reason to prefer that which is but accidental above that which is most substantiall; or the day of entrance into the place of his Rest in his Ascension, before the day of Rest in his Resurrection: beside, its very uncertain whether Christ ascended upon the first day of the week, we are certain that he arose then; and why we should build such a vast change upon an uncertainty, I know not. And yet suppose that by deduction and strength of wit it might be found out, yet we see not the Holy-Ghost expressly setting it down, *viz.* That Christ ascended upon the first day of the week, which if he had intended to have made the ground of our Christian Sabbath, he would surely have done: the first day in the week being ever accounted the Lords day in Holy Scriptures; and no other first day do we find mentioned on which he ascended, but only on that day wherein he arose from the dead.

Thesis 14.

And look as Christ was a Lambe slain from the foundation of the world meritoriously, but not actually: So he was also risen again in the like manner from the foundation of the world meritoriously, but not actually. Hence it is that look as God the father actually instituted no Sabbath day, untill he had actually finished his work of Creation, so neither was it meet that this day should be changed, untill Christ Jesus had actually finished, (and not meritoriously only) the work of Redemption or Restoration: And hence it is that the Church before Christs coming might have good reason to sanctifie that day, which was instituted upon the actuall finishing of the work of Creation, and yet might have no reason to observe our Christian Sabbath, the work of Restoration and new Creation, and rest from it, not being then so much as actually begun.

14.

Thesis 15.

Whether our Saviour appointed that first individuall day of his resurrection to be the first Christian Sabbath; is somewhat difficult to determine; and I would not tie knots and leave them for others to unloose; This only I aime at, that although the first individuall day of Christs Resurrection should not possibly be the first individuall Sabbath, yet still the Resurrection of Christ is the ground of the institution of the Sabbath, which one consideration dasheth all those devices of some mens Heads, who puzzle their Readers with many intricacies and difficulties,

15.

in shewing that the first day of Christs Resurrection could not be the first Sabbath, and thence would inferre that the day of his Resurrection, was not the ground of the institution of the Sabbath, which inference is most false ; for it was ealie with Christ to make that great work on this day to be the ground of the institution of it, some time after that work was past.

Thesis 16.

16. The sin and fall of man having defaced and spoiled (*de jure* though not *de facto*) the whole work of Creation, as that learned * Bishop well observes. It was not so meet therefore that the Sabbath should be ever kept in respect of that work, but rather in respect of this new Creation or Restoration of all things by Christ, after the actuall Accomplishment thereof in the day of his Resurrection. But look as God the father having created the world in six days, he rested therefore and sanctified the seventh : So this work being (spoiled and marred by mans sin, and the new Creation being finished and ended, the Lord therefore rested the first day of the week, and therefore sanctified it.

Thesis 17.

17. The fourth Commandment gives in the reason why God sanctified the seventh day from the Creation, *viz.* because God rested on that day, and as it is in *Exod. 31. 17.* was refreshed in it, that is, took a complacency and delight in his work so done and so finished. But the sin of man in falling from his first Creation, made God repent that ever he made man, *Gen. 6.* and consequently the world for man, and therefore it took off that complacency or rest and refreshing in this his work ; if therefore the Lord betake himselfe to work a new work, a new Creation or Renovation of all things in and by his Son, in which he will for ever Rest, may not the day of his rest be then justly changed into the first of seven, on which day his rest in his new work began, whereof he will never repent ? If the Lord vary his rest, may not he vary the time and day of it ? nay must not the time and day of our rest be varied, because the ground of Gods rest in a new work is changed ?

Thesis 18.

18. As it was no necessary duty therefore, perpetually to observe that seventh day wherein God first rested, because his rest on that day is now changed ; so also it is not necessary orderly to observe those six days of labour, wherein He first laboured and built the world, of which for the sin of man he is said to have repented ; yet notwithstanding, though it be no necessary duty to observe those particular six dayes of labour, and that seventh of Rest, yet it is a morall duty (as hath been proved) to observe six days for labour, and a seventh for Rest ; and hence it follows that

that although the Lord Christs Rest on the Day of his Resurrection (the first day of the week) might and may justly be taken as a ground of our rest on the same day ; yet his labour in the work of Redemption three and thirty yeers and upward , all the dayes of his life and humiliation, could not nor cannot justly be made the ground or example of our labour, so as we must labour and work 33. yeers together before we keep a *Sabbath* the Day of Christs Rest. Because although God could alter & change the Day of Rest without infragment of the *Morality* of the fourth Commandment; Yet he could not make the example of Christs labour thirty three yeers together, the ground or example of our continuance in our work, without manifest breach of that *Morall Rule*, viz. That man shall have six dayes together for labour, and the seventh for Rest. For man may rest the first day of the week, and withall, observe six dayes for labour, and so keep the fourth Commandment; but he cannot labour 33. yeers together, and then keep a *Sabbath* without apparent breach of the same Commandment: and therefore that *Argument* of Master Brabourne against our Christian *Sabbath* melts into Vanity, wherein he urgeth an equity of the *Change* of the Dayes of our labour, either *three Dayes only together* (as Christ did lie in the grave) or *33. yeers together* (as he did all the dayes of his Humiliation) in case we will make a *Change* of the *Sabbath*, from the *Change* of the Day of Christs Rest. And yet I confesse ingenuously with him, that if the Lord had not instituted the first Day of the week to be our Christian *Sabbath*, all these, and such like arguings and reasonings were invalid to prove a *Change*; for mans reason hath nothing to do to *Change* dayes without Divine appointment and institution : these things onely I mention why the wisdom of God might well alter the Day. The proofs that he hath changed it, shall follow in due place.

Thesis 19.

The Resurrection of Christ may therefore be one ground, not onely 19. of the Sanctification of the Christian *Sabbath*, but also a sufficient ground of the abrogation of the Jewish *Sabbath*. For, first, the greater light may darken the lesse, and a greater work (as the Restoration of the world above the Creation of it) may overshadow the lesse, *Jerem.* 23. 7, 8. *Exod.* 12. 2. Secondly, Mans sinne spoyled the first Rest, and therefore the day of it might be justly abrogated. For the horrible wrath of God had been immediatly poured out upon man (as might be proved, and as it was upon the lapsed Angels) and consequently upon all Creatures for mans sake, if Christ had not given the Father Rest, for whose sake the world was made, *Revel.* 4. 11. and by whose means and mediation the world continues as now it doth, *Joh.* 5. 22.

20.

Vid. moral of Sab.

Brab, pag. 201.

Yet although Christs Resurrection be one ground not onely of the Institution of the New *Sabbath*, but also of the Abrogation of the Old, yet it is not the onely ground why the Old was abrogated; For, (as hath been shewen) there was some type affixed to the Jewish *Sabbath*, by reason of which there was just cause to abrogate, or rather (as *Calvin* calls it) to translate the *Sabbath* to another Day. And therefore this dasheth another of Mr. *Brabournes* dreames, who argues the continuance of the Jewish *Sabbath*, because there is a possibility for all Nations still to observe it. For (saith he) cannot we in *England* as well as they at *Jerusalem* remember that Sabbath? Secondly, rest in it. Thirdly, Keep it holy. Fourthly, keep the whole day holy. Fifthly, the last of seven. Sixthly, and all this in imitation of God. Could no Nation (saith he) besides the *Jewes* observe these six things? Yes verily that they could in respect of natural ability; but the question is not what men may or might do, but what they ought to do, and should do. For besides the change of Gods Rest through the work of the Sonne, there was a Type affixed to that Jewish *Sabbath*, for which cause it may justly vanish at Christs death, as well as other types, in respect of the affixed Type, which was but accidentall; and yet be continued and preserved in another Day, being originally and essentially Moral: A *Sabbath* was instituted in *Paradise*, equally honoured by God in the Decalogue with all other Moral Lawes, foretold to continue in the dayes of the Gospel by *Ezekiel* and *Isaiah*, *Ezek. 43. ult. Isa. 56 4, 6.* and commended by Christ, who bids his people pray, that their flight may not be in the winter or Sabbath-day, as it were easie to open these places against all Cavils; and therefore it is for substance Moral. Yet the word *Sabbatisme*, *Heb. 4. 9.* and the Apostles gradation from yearly Holy dayes to monthly New-moons, and from them to weekly *Sabbaths*, which are called *shadowes of things to come*, *Colos. 2. 16.* seemes strongly to argue some type affixed to those individual *Sabbaths*, or Jewish seventh dayes; and hence it is perhaps that the *Sabbath* is set among Moral Lawes in the Decalogue, being originally and essentially Moral, and yet is set among ceremonial Feast-dayes, *Levit. 23. 2, 3.* because it is accidentally typical. And therefore Mr. *Brabourne* need not raise such a dust, and cry out, *Oh monstrous! very strange, what a mingle-mangle! what a hotch-potch have we here! what a confusion and jumbling of things so farre distant, as when Morals and Ceremonials are here mingled together.* No verily, we do not make the fourth Commandment essentially Ceremonial, but being accidentally so, why may it notwithstanding this be mingled among the rest of the Morals? Let one solid reason be given, but away with words.

Thesis

Thesis 21.

If the question be, what Type is affixed and annexed to the Sabbath? 21.
I think it difficult to finde out, although mans wanton wit can easily allegorize and readily frame imaginations enough in this point. Some think it typified Christs Rest in the grave, but I feare this will not hold, no more then many other Popish conjectures, wherein their allegorizing Possillers abound. Bullinger and some others think that it was Ty- Bull, Dec-
pical in respect of the peculiar Sacrifices annexed to it, which Sacrifices cad.
were Types of Christ, *Numb.* 28. 9. And although much might be said for this against that which Mr. *Brabourne* replies, yet I see nothing cogent in this; for the multiplying of Sacrifices (which were *partes cultus instituti*) on this Day, proves rather a specialty of worshipping God more abundantly on this Day, then any ceremonialnesse in it; for if the offering of Sacrifices meerly, should make a day Ceremonial, why did it not make every Day Ceremonial in respect of every dayes offering of the Morning and Evening Sacrifice? Some think that our Rest upon the Sabbath (not God the Fathers Rest, as Mr. *Brabourne* turnes it) was made not onely a resemblance, but also a Type of our Rest in Christ, of which the Apostle speaks, *Heb.* 4. 3. which is therefore called a *Sabbatisme*, ver. 9. or a keeping of a Sabbath, as the word signifies. What others would inferre from this place to make the Sabbath to be meerly Ceremonial: and what Mr. *Brabourne* would answer from hence, that it is not at all Ceremonial, may both of them be easily answered here again; as already they have been in some of the former *Theses*. Some scruples I see not yet through about this text, inforce me herein to be silent, and therefore to leave it to such as think they may defend it, as one ground of some affixed Type unto the Jewish Sabbath.

Thesis 22.

Learned *Junius* goes before us herein, and points out the Type affixed to that Sabbath; For, besides the first institution of it in *Paradise*, he makes two other causes which he calls Accessory, or affixed and added to it. 1. One was *Civilis* or Civil, that men and beasts might rest from their toilsom labor every week. 2. *Ceremonialis* or Ceremonial, 22.
for their solemne Commemoration of their deliverance out of *Egypt*; which we know typified our deliverance by Christ, *Deut.* 5. 15. Some think indeed that their deliverance out of *Egypt* was upon the Sabbath day; but this I do not urge; because though it be very probable, yet it is not certaine; only this is certain, that they were to sanctifie this Day because of this their Deliverance; and 'tis certain this Deliverance was Typical of our Deliverance by Christ: and hence 'tis certaine that there was a Type affixed to this Sabbath; and because the Scripture is

Jun. An.
not. in
Gen. 2. 3.

so plain and expresse in it, I am inclined to think the same which *Junius* doth, that this is the Type rather than any other I have yet heard of: against which I know many things may be objected; only it may be sufficient to clear up the place against that which Mr. *Brabourne* answers to it.

Thesis 23.

23. The Deliverance out of Egypt, saith he, is not set down as the ground of the Institution of the Sabbath, but only as a motive to the observation thereof; as it was more generally in the Preface to the Decalogue to the obedience of every other command, which notwithstanding are not Ceremonial; for God saith, I am the Lord who brought thee out of Egypt, therefore keep thou the first, the second, the third, the fifth, the sixth, as well as the fourth Commandment; and therefore (saith he) we may make every Commandment Ceremonial as well as the Sabbath, if the motive of deliverance out of Egypt makes the Sabbath to be so. This is the substance and sinewes of his discourse herein; and I confesse its true, their Deliverance out of Egypt was not the first ground of the institution of it, but Gods Rest after his six dayes labour; yet it was such a ground as we contend for, viz. a secondary and an annexed or affixed ground. And that it was not a Motive only to observe that day (as it is in the Preface to the Decalogue) but a superadded ground of it, may appear from this one consideration, viz. because that very ground on which the Lord urgeth the observation of the Sabbath in *Exod. 20. 11.* it is wholly left out in the repetition of the Law, *Deut. 5. 15.* and their deliverance out of Egypt put into the roome thereof: for the ground in *Exod. 20. 11.* is this, *Six dayes God made Heaven and Earth, and rested the seventh day and sanctified it;* but instead of these words, and of this ground we finde other words put into their roome, *Deut 5. 15. Remember that thou wast a servant in the Land of Egypt, and that the Lord brought thee out thence with a mighty hand, therefore the Lord thy God commandeth thee to keep the Sabbath.* Which seems to argue strongly that these words are not a meer Motive, but another ground of the observation of the Sabbath. And why might not the general Motive in the Preface of the Decalogue, serve as a sufficient Motive to the obedience of this Commandment, if there was no more but a Motive in these words of *Deut.* and therefore I suppose this was also the ground and affixed Type unto the Jewish Sabbath.

Thesis 24.

24. But still the difficulty remains; for Mr. *Brabourne* will say that those are but humane reasons; but what ground is there from Scripture for the institution of another Sabbath, as well as of the abrogation of the old?

old? which if it be not cleared, I confesse this cause sinks; here therefore let it be again observed, that we are not to expect such evidence from Scripture concerning this *Change* (as fond and humorous wit sometimes pleads for) in this Controversie, namely, *That Christ should come With Drum and Trumpet*, as it were upon Mount Zion, and proclaime by word or writing in so many expresse words, *That the Jewish Sabbath is abrogated, and the first day of the week instituted in its roome to be observed of all Christians to the end of the World*. For tis not the Lords manner so to speak in many other things which concerne his Kingdome, but as it were occasionally, or in way of History, or Epistle to some particular Church or people; and thus he doth concerning the *Sabbath*: and yet wisdomes mind is plaine enough to them that understand. Nor do I doubt but that those Scriptures, which are sometimes alledged for the *Change* of the *Sabbath*, although at first bluish they may not seeme to beare up the weight of this cause, yet being thoroughly considered, they are not onely sufficient to stablish modest minds, but are also such as may ἐμπειρίαν or stop the mouths even of wranglers themselves.

Thesis 25.

I do not think that the exercise of holy duties on a Day argues that such a Day is the Christian Sabbath Day; for the Apostles preached commonly upon the Jewish *Sabbath*, sometime upon the first day of the week also: and therefore the bare exercise of holy duties on a day is no sufficient Argument that either the one or the other is the Christian *Sabbath*; for then there might be two *Sabbaths*, yea many *Sabbaths* in a week, because there may be many holy duties in severall dayes of the week, which we know is against the *Morality* of the fourth Commandment. 25.

Thesis 26.

Yet notwithstanding although holy duties on a Day do not argue such a Day to be our *Sabbath*, yet that Day which is set apart for *Sabbath* services rather than any other Day, and is honoured above any other Day for that end, surely such a day is the Christian *Sabbath*: Now, if it may appear that the first Day of the week was thus honoured, then certainly it is to be accounted the Christian *Sabbath*. 26.

Thesis 27.

The Primitive patterne Churches thus honoured the first Day of the week; and what they practised without reproof, that the Apostles (who planted those Churches) enjoined and preached unto them so to do; at least in such weighty matters as the *Change* of Dayes, of preferring one before that other which the Lord had honoured before; and. 27.

and what the Apostles preached, that the Lord Jesus commanded *Matth. 28. 20. Go teach all Nations that which I command you*: unlesse any shall think that the Apostles sometime went beyond their Commission to teach that to others which Christ never commanded, which is blasphemous to imagine; for though they might erre in practise as men, and as *Peter* did at *Antioch*, and *Paul* and *Barnabas* in their contention; yet in their publike ministry they were infallibly and extraordinarily assisted, especially in such things which they hold forth as patterns for after times: if therefore the Primitive Churches thus honoured the first day of the week above any other day for *Sabbath* services, then certainly they were instituted and taught thus to do by the Apostles approving of them herein; and what the Apostles taught the Churches, that, *the Lord Jesus commanded to the Apostles*. So that the approved practise of the Churches herein shewes what was the Doctrine of the Apostles; and the Doctrine of the Apostles shewes what was the command of Christ: so that the sanctification of this First Day of the week is no humane tradition but a Divine institution from Christ himself.

Thesis 28.

28. That the Churches honoured this Day above any other, shall appear in its place, as also that the Apostles commanded them so to do. Yet Mr. *Primrose* saith that this latter is doubtful: and Mr. *Ironside* (not questioning the matter) falls off with another evasion; viz. *That they acted herein not as Apostles, but as ordinary Pastours, and consequently as fallible men, not only in commanding this Change of the Sabbath, but in all other matters of Church-government (among which he reckons this of the Sabbath to be one) which he thinks were imposed according to their private Wisdome as most fit for those times, but not by any Apostolicall Commission as concerning all times.* But to imagine that matters of Church-government in the Apostles dayes were coats for the Moon in respect of after-times, and that the form of it is mutable (as he would have it) I suppose will be digested by few honest and sober minds in these times; unlesse they be byassed for a season by politick ends, and therefore herein I will not now contend; only it may be considered whether any private spirit could abolish that Day, which from the beginning of the world God so highly honoured, and then honour and advance another Day above it, and sanctifie it too (as shall be proved) for religious services. Could any do this justly but by immediate dispensation from the Lord Christ Jesus? and if the Apostles did thus receive it immediately from Christ, and so teach the observation of it, they could not then teach it as fallible men, and as private Pastors, as he would have it;

Ironf Qu.
5 cap. 19.

it; a pernicious conceit, enough to undermine the faith of Gods elect in many matters more weighty then this of the *Sabbath*.

Thesis 29.

To know when and where the Lord Christ instructed his Disciples concerning this *Change* is needlesse to enquire. It is sufficient to believe this, that what the Primitive Churches exemplarily practised, that was taught them by the Apostles who planted them; and that whatsoever the Apostles preached, the Lord Christ commanded, as hath been shewen. Yet if the *Change* of the *Sabbath* be a matter appertaining to the Kingdome of God, why should we doubt but that within the space of his forty dayes abode with them after his Resurrection, he then taught it them, for 'tis expressly said that He then taught them such things, *Acts* 13. 29.

Thesis 30.

When the Apostles came among the Jewes they preached usually upon the Jewish Sabbaths, but this was not because they did think or appoint it herein to be the Christian Sabbath, but that they might take the fittest opportunity and season of meeting with, and so of preaching the Gospel to the Jewes in those times. For, what power had they to call them together when they saw meet? or if they had, yet was it meet for them thus to do, before they were sufficiently instructed about Gods mind for setting apart some other time? and how could they be sufficiently and seasonably instructed herein without watching the advantage of those times which the Jewes yet thought were the only Sabbaths? The dayes of *Pentecost*, *Passeover* and houres of prayer in the Temple, are to be observed still as well as the Jewish Sabbath, if the Apostles preaching on their Sabbaths argues the continuance of them, as Mr. *Brabourne* argues; for we know that they preached also and went up purposely to *Jerusalem* at such times to preach among them as well as upon the Sabbath dayes: look therefore as they laid hold upon the dayes of *Pentecost* and *Passeover* as the fittest seasons to preach to the Jewes, but not thinking that such Feasts should still be continued, so it is in their preaching upon the Jewish Sabbaths. 30.

Thesis 31.

Nor did the Apostles sinfully Judaize by preaching to the Jewes upon their Sabbaths. (as Mr. *Brabourne* would interre) supposing that their Sabbaths should not be still observed they should then Judaize and observe Ceremonies, saith he, and so build up those things which they laboured to destroy: For, suppose they did observe such Dayes and Sabbaths as were Ceremonial for a time, yet it being done not in conscience of the Day, but in conscience of taking so fit a season to preach 31.

the Gospel in, it could not nor cannot be any sinful Judaizing, especially while then, the Jews were not sufficiently instructed about the abolishing of those things. For, Mr. *Brabourne* could not but know that all the Jewish Ceremonies being once the appointment of God, were to have an honourable burial, and that therefore they might be lawfully observed for a time among the Jewes, untill they were more fully instructed about them; and hence *Paul* Circumcised *Timothy* because of the Jewes, *Acts* 16. 3. and did otherwise conform to them, that so he might winne and gaine them more upon them: and if *Paul* observed purposely a Jewish Ceremony of Circumcision, which was not necessary, nay which was not lawful to be observed among the Gentiles, *Galat.* 5. 2. and yet he observed it to gaine the Jewes: why might not *Paul* much more preach the Gospel, which is in it selfe a necessary Duty, upon a Jewish Sabbath which fell out occasionally to him, and therefore might lawfully be observed for such an end among the Jewes, which among the Gentiles might be unlawful? Suppose therefore that the Apostles might have taught the Jewes from house to house (as Mr. *Brabourne* argues against the necessity put upon the Apostles to preach upon the Jewish Sabbath) yet what Reason or Conscience was there to lose the opportunity of publike preaching for the more plentiful gathering in of soules, when many are met together, and which may lawfully be done, and be contented onely to seek their good in such private wayes? and what although *Paul* did assemble the cheife of the Jewes together at Rome when he was a prisoner, to acquaint them with Civil matters about his imprisonment, *Acts* 28. 17. Yet had he power to do thus in all places where he came? or was it meet for him so to do? Did not he submit the appointment of a sacred Assembly to heare the word rather unto them, then assume it to himself, *Acts* 28. 23. It is therefore false and unsound which Master *Brabourne* affirms, viz. That *Paul* did preach on the Jewish Sabbath in conscience of the Day, not meerely with respect of the opportunity he then took from their owne publike meetings then to preach to them; For, (saith he) *Paul* had power to assemble them together upon other dayes: This, I say, is both false; for he that was so much spoken against among them, might not in all places be able to put forth such a power; as also 'tis unsound; for, suppose he had such a power, yet whether it was so meet for him to put it forth in appointing other times, may be easily judged of by what hath been said.

Thesis. 32.

Nor is there a foundation hereby laid of making all other actions

of the Apostles unwarrantable or unimitable (as Master *Brabourne* saith) because we are not to imitate the Apostles herein, in preaching upon the Jewish Sabbaths. For no actions either of Christ or the Apostles which were done meerely in respect of some special occasion, or special reason, are, *extenus*, or in that respect, binding to others: For, the example of Christ eating the Lords Supper onely with men, not women, in an upper chamber, and toward the dark evening, doth not binde us to exclude women, or not to celebrate it in other places and times; because we know that these actions were meerely occasional in respect of special reasons (as the eating of the *Passeover* with ones owne family, Christs family not consisting of women) so it is here in respect of the *Sabbath*; The Apostles preaching upon the Jewish Sabbaths was meerely occasional, by occasion of the publike meetings (their fittest time to do good in) which were upon this and on no other day.

Thesis 33.

Now although the Jewes observing this Day, the Apostles observed it among the Jewes by preaching among them; yet we shall finde, that among the Christian Gentile Churches and beleivers (where no Judaisme was to be so much as tolerated for a time) not any such Day was thus observed, nay another Day, the first Day in the week is honoured and preferred by the Apostles above any other Day in the week for religious and Sabbath Services. For, although Holy Duties do not argue alway a Holy Day; yet when we shall finde the Holy Ghost single out and nominate one particular Day to be observed and honoured *rather* then any other Day, and rather then the Jewish seventh Day it self for Sabbath Services and Holy Duties, this undeniably proves that day to be the Christian Sabbath: and this wee shall make evident to be the first day of the week. Which one thing seriously minded (if proved) doth utterly subvert the whole frame and force of Master *Brabournes* shady discourse for the observation of the Jewish Sabbath, and most effectually establisheth the Christian Sabbath. Master *Brabourne* therefore herein bestirs his wits, and tels us on the contrary that *Paul* preached not onely to the Jewes, but even unto the Gentiles upon this Jewish Sabbath rather then any other Day; and for this end brings a double proof, one is *Acts* 13. 42, 44. where the Gentiles are said to desire *Paul* to preach to them *εις το μεταξυ σαββατον*, i. e. the week between; or any Day between till the next Sabbath (as some translate it) or (if Master *Brabourne* will) the next Sabbath, or Jewish Sabbath when almost all

the City came out to heare Paul, who were most of them Gentiles, not Jewes. Be it so, they were Gentiles indeed, but as yet no Church or Christian Church of Gentiles actually under Christs Government and Ordinances, among whom (I say). the first day of the week was so much honoured above any other Day for sacred Assemblies. For, 'tis no wonder if the Apostles yeeld to their desires in preaching any time of the week, which they thought the best time, even upon the Jewish Sabbath; among whom the Jewes being mingled, they might have the fitter opportunity to preach to them also, and so become all things to all men to gaine some. His second proof is *Acts 16. 12, 13.* and here he tels us that *Paul and Timothy preached not to the Jewes, but to the Gentiles upon the Sabbath day.* I confesse they are not called Jewes no more then 'tis said that they were Gentiles; but why might not *Lydia* and her company be Jewes or Jewish Profelytes who we know did observe the Jewish Sabbath strictly till they were better instructed, as they did all other Jewish Ceremonies also? For *Lydia* is expressly said to be one who worshipped God before *Paul* came. Master *Brabourne* tels us, *They were no Jewish Profelytes, because they had no Jewish Synagogue, and therefore they were faine to go out of the City into the fields beside a River to pray.* I confesse the Text saith that they went out to a River-side where prayer was wont to be made; but that this was in the open fields, and that there was no oratory, house or place of shelter to meet and pray in, this is not in the Text, but its Master *Brabournes* comment and glosse on it. But suppose it was in the open fields, and they had no Synagogue: yet will it follow that these were not Jewes? might not the Jewes be in a Gentile City for a time without any Synagogue, especially if their number be but small, and this small number consist chiefly of women as it seems this did, whose hearts God touched, leaving their husbands to their owne wayes? If they were not Jewes or rather Jewish Profelytes, why did they choose the Sabbath day (which the Jewes so much set by) rather then any other, to pray and worship God together in? But verily such answers as these wherewith the poor man abounds in his Treatise, make me extremely feare that he rather stretcht his Conscience, then was acted by a plaine deluded Conscience in this point of the Sabbath.

Thesis 34.

34. It remains therefore to prove that the first Day of the week is the Christian Sabbath by Divine institution; and this may appeare from those three texts of Scripture ordinarily alledged for this end.

1. Acts

- I. *Acts* 20. 7. } Which being taken joyntly together, hold forth
 II. *1 Cor.* 16. 2. } these three things:
 III. *Revel.* 1. 10. }

1. That the first Day of the week was honoured above any other day for Sabbath Services in the Primitive Churches practise, as is evident, *Acts* 20. 7.
 2. That the Apostles commanded the observation of this Day rather than any other for Sabbath-services, as is evident, *1 Cor.* 16. 1, 2.
 3. That this day is holy and sanctified to be holy to the Lord above any other day, and therefore it hath the Lords name upon it (an usuall signe of things Holy to him) and therefore called the Lords Day, as is evident, *Revel.* 1. 10. but these things need more particular explication.

Thesis 35:

In the first of these places, *Acts* 20. 7. these particulars are manifest.

35.

1. That the Church of *Troas* (called Disciples) publicly and generally now met together, so that it was no private Church-meeting (as some say) but generall and open, according as those times would give leave.

2. That this meeting was upon the first day of the week, called ἐν τῇ μιᾷ τῇ σαββάτῳ: which phrase although *Gomarus*, *Primrose*, *Heylin*, and many others go about to translate thus, viz. upon one of the dayes of the week. Yet this is sufficient to dash that Dream (besides what else might be said) viz. That this phrase is expounded in other Scriptures to be the first day of the week, *Luke* 24. 1. *Iohn* 20. 1. but never to be found throughout all the Scriptures expounded of one day in the week. *Gomarus* indeed tels us of ἐν μιᾷ ἡμέρῳ *Luke* 5. 17. & 8. 22. & 20. 1. which is translated *quodam die*, or a certain day; but this will not help him, for this is not ἐν τῇ μιᾷ τῇ σαββάτῳ as 'tis in this place.

Gomar. Invest. Sent. & orig. Sab. cap 9.

3. That the end of this meeting was Holy Duties, viz. to break bread, or to receive the Lords supper, as the phrase is expounded, *Acts* 2. 42. which was therefore accompanied with preaching the word and prayer, Holy preparation and serious meditation about those great mysteries. Nor can this breaking of Bread be interpreted of their Love-feasts or common Suppers, as *Gomarus* suspects. For their Love-feasts and common suppers were not of the whole Church together.

gether (as this was) but in several houses, as Mr. Cartwright proves from *Acts* 2. 46. And although the Corinthians used their Love-Faests in publike, yet they are sadly reprov'd for it by the Apostle, *1 Cor.* 11. 12. and therefore he would not allow it here.

4. 'Tis not said that *Paul* called them together, because he was to depart the next day, or that they purposely declined the Lords Supper till that day, because then *Paul* was to depart (as Master *Primrose* urgeth) but the text speaks of it as of a time and Day usually observed of them before, and therefore it is said that *when they came together to break bread*; and *Paul* therefore took his opportunity of preaching to them, and seemes to stay purposely, and wait seven dayes among them, that he might communicate with them, and preach unto them in this ordinary time of publike meeting, and therefore though he might privately instruct and preach to them the other seven dayes, yet his preaching now is mentioned in regard of some speciall solemnity of meeting on this Day.

5. The first Day was honoured above any other Day for these Holy Duties; or else why did they not meet upon the last Day of the week, the Jewish Sabbath for these ends? For if the Christian Churches were bound to observe the Jewish Sabbath, why did they not meet then and honour the seventh Day above the first day? considering that it was but the day before, and therefore might easily have done it, more fitly too, had that seventh day been the Christian Sabbath.

6. Why is the first Day of the week mentioned which is attributed onely in the New Testament to the Day of Christs resurrection, unlesse this day was then usually honoured and sanctified for Holy Duties called here breaking of bread by a Synecdoche of a part for the whole, and therefore comprehends all other Sabbath Duties? For there is no more reason to exclude prayer, preaching singing of Psalms, &c. because these are not mentioned then to exclude drinking of Wine in the Sacrament, (as the blinde Papists do) because this neither is here made mention of. Master *Primrose* indeed tels us that it may be the first Day of the week is named in respect of the Miracle done in it upon *Eutichus*: But the Text is plaine, the time of the meeting is mentioned, and the end of it to break Bread, and the Miracle is but brought in as a particular event which happened on this day, which was set apart first for higher ends.

7. Nor is it said in the Text that the Church of *Trou* met every

very day together to receive the Sacrament (as Master Primrose suggests) and that therefore this action of breaking Bread was done without respect to any particular or speciall Day, it being performed every Day. For, I do not finde that the Primitive Church received the Lords Supper every day; for though it be said, *Acts* 2. 42. That the Church continued in the Apostles Fellowship and breaking of Bread; yet it is not said that they brake Bread every day: they are indeed said to be daily in the Temple, *verse* 46. but not that they brake Bread every day in the Temple, or from house to house; or if they should, yet the breaking of Bread in this *verse* is meant of Common not Sacred Bread, as it is, *verse* 42. where I think the Bread was no more Common, then their continuance in the Apostles Doctrine and Fellowship was Common; and therefore in this 46. *verse*, the phrase is altered, and the * Original word properly signifies ordinary Bread for common nourishment. And yet suppose they did receive the Sacrament every day, yet here the breaking of Bread is made mention of as the *opus diei*, or the speciall businesse of the day; and the day is mentioned as the special time for such a purpose; and hence no other day (if they break Bread in it) is mentioned, and therefore its called in effect *the day of meeting to break bread*. Nor do I finde in all the Scripture a day distinctly mentioned for holy duties (as this first day of the week is) wherein a whole people or Church meet together for such ends, but that day was Holy: the naming of the particular day for such ends, implies the Holinesse of it, and the time is purposely mentioned, that others in after times might purposely and specially observe that Day.

Ibid.

apostles.

8. Nor is it said that the Disciples met thus together, the night after the first day; but its expressly said to be upon the first day of the week: and suppose (as Mr. *Brabourne* saith) that their meeting was not together in the morning, but onely in the evening time to celebrate the Lords Supper a little before the shutting in of the day: yet its a sufficient ground for conscience to observe this day above any other for holy services, although every part of the day be not filled up with publike and Church Duties; for suppose the Levites on the Jewish sabbath should do no holy publike duty on their own Sabbath untill the day was farre spent; will Mr. *Brabourne* argue from thence, that the Jewish Sabbath was not wholly holy unto God? But againe, suppose the latter part of the day was spent in breaking of Bread, yet will it follow that no other part of the day was spent before, either in any private or publike holy duties? possibly they,

they might receive the Lords Supper in the evening of this Sabbath (for the time of this action is in the general indifferent) yet might they not spend the rest of the morning in publike Duties, as we know some do now in some Churches, who are said to meet together to break Bread the latter part of this day, and yet sanctifie the Sabbath the whole day before? Suppose it be not expressly said that they did shut up shop-windowes at *Troas* and forsake the Plough and the Wheele, and abstaine from all servile work; yet if he beleeves that no more was done this day but what is expressly set downe, *Mr. Brabourne* must needs see a pitifull face of Christ in the Lords Supper, and people coming rushing upon it without any serious examination or preparation or singing of *Psalms*, because no such Duties as these are mentioned to be upon this Day.

9. Lastly, Master *Primrose* like a staggering man knowes not what to fasten on in answer to this place, and therefore tels us that suppose it was a Sabbath, yet that it might be taken up from the Churches Liberty and Custome, rather then from any Divine institution: But beside that which hath been said to dash this Dreame, *Thes. 27.* the fallenesse of this common and bold assertion will appeare more fully in the explication of the second text, *1 Cor. 16. 1, 2.* which now followes, wherein it will appeare to be an Apostolical (and therefore a Divine) Institution from Jesus Christ.

Thesis 36.

36. In the second of the places therefore alledged, *1 Cor. 16. 1, 2.* These things are considerable to prove the first day in the week to be the Christian Sabbath and that not so much by the Churches practise, as by the Apostles precept. For,

1. Although it be true, that in some cases Collections may be made any day for the poore Saints, yet why doth the Apostle here limit them to this day for the performance of this Duty? They that translate *ἐν μιᾷ σαββάτῳ* upon one day of the week, do miserably mistake the phrase, which in Scripture phrase onely signifies the first day of it, and beat their foreheads against the maine Scope of the Apostle, viz. to fixe a certaine day for such a Duty as required a certaine time: For, they might (by this translation) Collect their Benevolences one day in foure or ten yeers, for then it should be done one day in a week.

2. The Apostle doth not onely limit them to this time, but also all the Churches of *Galatia*, *verse 1.* and consequently all other Churches if that be true, *2 Cor. 8. 13, 14.* wherein the Apostle professeth

feeth he presseth not one Church, that he may ease another Church, but that there might be an equality : and although I see no ground from this Text, that the maintenance of the Ministry should be raised every Sabbath day (for Christ would not have them reckoned among the poore, being Labourers worthy of their Hire) and although this Collection was for the poore Saints of other Churches, yet the proportion strongly holds, that if there be ordinary cause of such Collections in every particular Church, these Collections should be made the first day of the week, much more carefully and religiously for the poore of ones own Church; and that in all the Churches of Christ Jesus to the end of the world.

3. The Apostle doth not limit them thus with wishes and counsels onely to do it if they thought most meet, but *ὡς ἔστιν ἐνταύθα*, *verse 1. as I have ordained*, or instituted; and therefore bindes their consciences to it; and if *Paul* ordained it, certainly he had it from Christ Jesus who first commanded him so to appoint it; who professeth, that what he had received of the Lord, that only he commanded unto them to do, *1 Cor. 11. 23.* —

4. If this day had not been more holy and more fit for this work of Love then any other day, he durst not have limited them to this Day, nor durst he have honoured this Day above any other in the week, yea above the Jewish seventh Day. For we see the very Apostle tender alway of Christian Liberty, and not to binde where the Lord leaves his people free : for thus doing he should rather make snares then Lawes for Churches, *1 Cor. 7. 27. 35.* and go expressly against his owne Doctrine, *Galat 5 1.* who bids them *stand fast in their Liberty*, and that in this very point of the observation of dayes. *Galat. 4. 10.* But what fittesse was there on this Day for such a service? Consider therefore,

5. That the Apostle doth not in this place immediatly appoint and institute the Sabbath, but supposeth it to be so already (as Mr. *Primrose* is forced to acknowledge) and we know Duties of Mercy and Charity, as well as of necessity and piety are Sabbath Duties; for which end this Day (which *Beza* finds in an ancient Manuscript to be called the Lords Day) was more fit for those Collections then any other day; partly because they usually met together publikely on this day, and so their Collections might be in greater readinesse against *Pauls* coming; partly also that they might give more liberty, at least freely, it being supposed that upon this Day, mens hearts are more weaned from the world, and are warmed by the word and other Ordinances with more lively faith and

*Primr. par.
3. cap. 6.*

hope of better things to come, and therefore having received spiritual things from the Lord more plentifully on this Day, every man will be more free to impart of his temporal good things therein for the refreshing of the poor Saints, and the very bowels of Christ Jesus. And what other reason can be given of Limiting this Collection to this Day? I confesse I cannot honestly (though I could wickedly) imagine. And certainly if this was the end, and withall the Jewish Day was the Christian Sabbath, the Apostle would never have thus limited them to this Day, nor honoured and exalted this first Day before that Jewish seventh; which if it had been the Christian Sabbath had been more fit for such a work as this, then the first Day (if a working day) could be.

6. Suppose therefore that this Apostolical and Divine Institution is to give their Collections, but not to institute the Day (as Master *Primrose* pleads) suppose also that they were not every Lords Day or first Day, but sometime upon the first day: Suppose also that they were extraordinary, and for the poor of other Churches, and to continue for that time onely of their need: Suppose also that no man is enjoined to bring into the publike Treasury of the Church, but (*οὐκ ἐν τῷ κοινῷ*) privately to lay it by on this Day by himselfe (as Mr. *Brabourne* urgeth against this Text) yet still the question remains unanswered, *viz* Why should the Apostle limit them to this Day, either for extraordinary or private Collections, and such special acts of Mercy, unlesse the Lord had honoured this day for acts of mercy (and much more of Piety) above any other ordinary and common day? What then could this Day be but the Christian Sabbath imposed by the Apostles, and magnified and honoured by all the Churches in those dayes? I know there are some other Replies made to this Scripture by Master *Brabourne*, but they are wind-egges (as *Plutarch* calls That Philosophers notions) and have but little in them, and therefore I passe them by as I do many other things in that book as not worth the time to name them.

7. This lastly I adde, this first Day was thus honoured either by Divine or Humane Institution: If by Divine, we have what we plead for; If by Humane custome and tradition then the Apostle assuredly would never have commended the observation of this Day, who elsewhere condemnes the observation of dayes, though the dayes were formerly by Divine Institution. *Ye observe* (saith he) *Dayes and Times*: and would he then have commended the observation of these dayes above any other which are onely by humane, but never by Divine Institution? Its strange that the Churches of *Galatia*

latia are forbidden the observation of dayes, *Galat. 4. 10.* and yet commanded, *1 Cor. 16. 1, 2.* a more sacred and solemne observati-
on of the first Dayes of the week rather then any other! Surely
this could not be unlesse we conclude a Divine Institution hereof.
For we know how zealous the holy Apostle is every where to
strike at Humane customes, and therefore could not lay a stum-
bling block (to occasion the grievous fall of Churches) to allow
and command them to observe a Humane Tradition, and to ho-
nour this above the seventh Day for such holy services as are here
made mention of. But whether this Day was solemnly sanctified
as the Sabbath of the Lord our God, we come now to enquire.

Thesis 37.

In the third Text, *Revel. 1. 10* Mention is made of the *Lords Day*,
which was ever accounted the first day of the week: It seems therefore
to be the Lords Day, and consequently the Sabbath of the Lord our
God. Two things are needful here to be considered and cleared:

37.

1. That this day being called the Lords Day, it is therefore set a-
part and sanctified by the Lord Christ as holy.
2. That this Day thus sanctified is the first day of the week, and
therefore that first Day is our Holy or Sabbath Day.

Thesis. 38.

The first Difficulty here to prove and cleare up, is, that, This
Day which is here called the *Lords Day*, is a day instituted and
sanctified for the Lords honour and service above any other Day.
For, as the Sacrament of *Bread and Wine* is called the *Lords Sup-
per*, and the *Lords Table*, for no other reason but because they
were instituted by Christ, and sanctified for him and his honour;
so what other reason can be given by any Scripture-light why this
is called the Lords Day, but because it was in the like manner in-
stituted and sanctified as they were? Master *Brabourne* here shifts
away from the light of this Text, by affirming that it might be
called the *Lords Day* in respect of God the Creator, not Christ the
Redeemer, and therefore may be meant of the Jewish Sabbath which
is called the *Lords holy Day*, *Isaiah 58. 3.* But why might he not as
well say that its called the Lords Supper and Table in respect of
God the Creator considering that in the New Testament since
Christ is actually exalted to be Lord of all, this phrase is onely ap-
plied to the Lord Christ as Redeemer? Look therefore as the
Jewish Sabbath being called the Lords Sabbath, or the Sabbath of
Jehovah, is by that title and note certainly known to be a Day
sanctified by *Jehovah*, as Creator; so this Day being called the

38.

Lords Day, is by this note as certainly known to be a Day sanctified by our Lord Jesus as Redeemer. Nor do I finde any one distinct thing in all the Scripture which hath the Lords Supercription or name upon it (as the Lords Temple, the Lords Offerings, the Lords people, the Lords Priests &c.) but it is sanctified of God and holy to him : why is not this Day then Holy to the Lord, if it equally bears the Lords name? Master *Primrose* indeed puts us off with another shift, viz. *That this Day being called so by the Churches custome; John therefore calls it so in respect of that custome which the Church then used, without Divine institution.* But why may he not as well say that he calls it the Lords Table in respect of the Churches Custome also? the Designation of a Day, and of the first times in the Day for Holy publike services is indeed in the power of each particular Church (Suppose it be a Lecture, and the houres of Sabbath-meetings) but the Sanctification of a Day, if it be Divine worship, to observe it, if God command and appoint it; then surely it is wil-worship for any Humane custome to institute it. Now, the Lords name being stamped upon this Day, and so set apart for the honour of Christ; it cannot be, that so it should be called in respect of the Churches custome; for surely then they should have been condemned for wil-worship by some of the Apostles; and therefore it is in respect of the Lords institution hereof.

Primr. par.
3. cap. 7.

Thesis 39.

39. The second Difficulty now lies in clearing up this particular, viz. *That this Day thus sanctified was the first Day of the week, which is therefore the Holy Day of the Lord our God; and consequently, the Christian Sabbath :* for this purpose let these ensuing particulars be laid together.

1. That this Day of which *John* speaks, is a known Day, and was generally known in those dayes by this glorious name of the *Lords Day*, and therefore the Apostle gives no other title to it but the *Lords Day*, as a known day in those times; for the Scope of *John* in this Vision is as in all other Prophetical Visions when they set down the day and time of it to gaine the more credit to the certainty of it when every one sees the Truth circumstantiated, and they hear of the particular time; and it may seem most absurd to set down the day and time for such an end, and yet the day is not particularly known.

2. If it was a known Day, what Day can it be either by evidence of Scripture or any Antiquity but the first Day of the week? For,

1. There

1. There is no other Day on which mention is made of any other work or action of Christ which might occasion a Holy Day, but only this of the Resurrection which is exactly noted of all the Evangelists to be upon the first Day of the week, and by which work he is expressly said to have all power given him in heaven and earth, *Matt.* 28. 18. and to be actually Lord of dead and living, *Rom.* 14. 9. and therefore why should any other Lords Day be dreamed of? why should Master *Brabourne* imagine that this day might be some superstitious Easter Day, which happens once a year; the Holy Ghost on the contrary, not setting down the month or day of the year, but of the week wherein Christ arose, and therefore it must be meant of a weekly Holy Day here called the *Lords Day*.
2. We do not read of any other Day (besides this first Day of the week) which was observed for Holy Sabbath Duties, and honoured above any other day for breaking of Bread, for preaching the Word (which were acts of piety) nor for Collections for the poor (the most eminent act of mercy) why then should any imagine any other day to be the Lords day, but that first day?
3. There seems to be much in that which *Beza* observes out of an ancient Greek Manuscript wherein that first Day of the week, *1 Cor.* 16. 2. is expressly called the Lords Day, and the Syriack Translation saith that their meeting together to receive the Sacrament, *1 Cor.* 11. 20. was upon the Lords Day; nor is there any Antiquity but expounds this Lords Day of the first Day of the week, as learned *Rivet* makes good against *Gomarus* professing, that *Quot. Rivet. Dissert. De orig. Sab. cap. 10.*
Interpretes. hactenus fuerunt, hæc verba de die Resurrectionis Domini intellexerunt, solus quod quidem sciam, Cl. D. Gomarus contradixit.
4. Look as *Jehovabs*, or the Lords Holy Day, *Isaiah* 58. 13. was the seventh Day in the week then in use in the Old Testament, so why should not this Lords Day be meant of some seventh Day (the first of seven in the week) which the Lord appointed, and the Church observed under the New Testament, and therefore called (as that was) the *Lords Day*?
5. There can be no other Day imagined but this to be the Lords Day; indeed *Gomarus* affirms that its called the Lords Day, because of the Lord Jesus apparition in Vision to *John*, and therefore tells us that in Scripture phrase, the Day of the Lord is such a Day wherein the Lord manifests himself either in wrath or in favour, as here to *John*. But there's a great difference between those phrases, The
Lords

The Change of the Sabbath.

Lords Day, and the *Day of the Lord*, which it is not called here. For such an interpretation of the *Lords Day*, as if it was an uncertain time, is directly crosse to the Scope of *John* in setting downe this Vision, who to beget more credit to it, tels us, First, of the person that saw it, *I John, ver. 10*. Secondly, the particular place, *in Patmos*. Thirdly, the particular time, *the Lords Day*.

These considerations do utterly subvert Mr. *Brabournes* discourse to prove the Jewish Sabbath to be the *Lords Day*, which we are still to observe, and may be sufficient to answer the scruples of modest and humble minds; for if we aske the Time of it? It is on the first Day of the week. Would we know whether this time was spent in holy Duties and Sabbath services? this also hath been proved. Would we know whether it was sanctified for that end? Yes verily, because its called the *Lords Day*, and consequently all servile work was and is to be laid aside in it. Would we know whether 'tis the Christian Sabbath Day? Verily if it be the Day of the Lord our God (the *Lords Day*) why is it not the Sabbath of the Lord our God? If it be exalted and honoured by the Apostles of Christ above the Jewish Sabbath for Sabbath duties, why should we not beleve but that it was our Sabbath Day? And although the word Sabbath Day, or seventh day be not expressly mentioned, yet if they be for substance in this Day, and by just consequence deduced from Scripture, it is all one as if the Lord had expressly called them so.

Thesis 40.

40. Hence therefore it followes, that although this particular seventh day, which is the first of seven, be not particularly made mention of in the fourth Commandment; yet that last of seven being abrogated, and this being instituted in its roome, it is therefore to be perpetuated and observed in its roome. For though it be true (as Mr. *Brabourne* urgeth) *That New Institutions cannot be founded, no not by Analogy of proportion meerly upon Old Institutions; as because children were Circumcised, it will not follow that they are therefore to be baptized: and so because the Jewes kept that seventh day, that we may therefore keep the first day.* Yet this is certaine, that when New things are instituted not by humane Analogy but by Divine appointment, the Application of these may stand by vertue of old precepis and general Rules, from whence the Application even of old Institutions formerly arose. For we know that the *Cultus institutus* in the New Testament in Ministry and Sacraments, stands at this day by vertue of the second Commandment, as well as the instituted worship under the Old. And though Baptisme stands not by vertue of the Institution of Circumcision,

cumcision, yet it being *De novo* instituted by Christ as the Seale of Initiation into Christs mystical Body 1 Cor. 12. 12 it now stands by virtue of that general Rule by which Circumcision it selfe was administered, viz That the Seale of initiation into Christs Body be applied to all the visible members of that Body : and hence children are to be now Baptized as once they were Circumcised being members of Christs Body. So the first day of the week being instituted to be the Lords Day or Lords Sabbath, hence it followes that if the first seventh which is now abrogated, was once observed, because it was the Lords Sabbath or the Sabbath Day which God appointed ; by the very same Rule, and on the very same ground we also are bound to keep this first day being also the Sabbath of the Lord our God, which he hath now appointed anew under the New Testament.

Thesis 41.

It is true, that some of the Primitive Churches in the Eastern parts, did for some hundred of yeers observe both Sabbaths, both Jewish and Christian. But they did this without warrant from God (who allowes but one Sabbath in a week) and also against the Rule of the Apostles ; for I think that *Paul* foreseeing this observation of dayes and Jewish Sabbaths to be stirring and ready to creep into the Church, that he did therefore condemne the same in his Epistles to the *Galatians* and *Colossians* ; and that therefore Christian Emperours and Councils in after-times did well and wisely both to condemn the observation of the one, and withal to honour the other.

41.

Thesis 42.

Although the work of Redemption be applied unto few in respect of the special benents of it ; yet Christ by his death is made Heire and Lord of all things, being now set down at the right hand of God, and there is some benefit which befalls all the world by Christs Redemption ; and the Government of all things is not now in the hand of God as Creator, but in the hand of a Mediator, *Heb.* 1. 1, 2. *Heb.* 2. 8, 9. *John* 5. 22. *Colos.* 1. 16. 17. *1 Tim.* 4. 10. *John.* 3. 35, and hence it is no wonder if all men as well as a few elected, selected and called, be commanded to sanctifie the Lords Day, as once they were the Jewish seventh day ; the work of Christ being in some respect of as great extent through all the work of Creation as the work of the Father. And therefore it is a great feebleness in Master *Brabourne* to go about to vitiifie the work of Redemption, and extol that of Creation above it ; and that therefore the sabbath ought still to be kept in reference to the work of Creation which concerns all men, rather then in respect of Redemption, which he imagines concerneth only some few.

41.

Thesis

Thesis 43.

The Lord Christ rested from the work of Redemption by *price*, upon the day of his Resurrection; but he is not yet at rest from the work of Redemption by *power*, untill the day of our Resurrection and Glory be perfected. But it doth not hence follow (as Master *Primrose* imagines) that there is no Lords day instituted in respect of Christs Resurrection, because he hath not, nor did not then rest from Redemption by power; for look as the Father having rested from the works of Creation might therefore appoint a Day of Rest, although he did not, nor doth not yet rest from Providence, *John 5. 17*. So the Lord Christ having finished the great work of Redemption, he might justly appoint a day of Rest, although his redeeming work by power was yet behind.

Thesis 44.

The heaive and visible judgments of God revealed from heaven against prophaners of this our Lords day Sabbath will one day be a convincing Argument of the Holinesse of this Day, when the Lord himself shall have the immediate handling and pressing of it. Mean while I confesse my weaknesse to convince an adversary by it; nor will I contend with any other Arguments from Antiquity for the observation of this Day; but these may suffice, which are alledged from the Holy Word.

THE

The third Part.

THE
BEGINNING
OF THE
SABBATH.

Wherein five severall Opinions about
the beginning of the SABBATH are set
down, the Arguments commonly used for the four
first of them are answered; and the truth of
the fifth, for its beginning in the
Evening, confirmed.

BY

THOMAS SHEPARD, Pastor of the Church of
Christ at *Cambridge* in *New-England*.

LONDON,

Printed for *John Rothwell*, and are to be sold at the
Sun and Fountain in *Pauls Church-yard*.

1 6 4 9.

THE
BEGINNING
OF THE
SABBATH

Diagram of the 2nd and 3rd stages of the process.

• 2 4 1

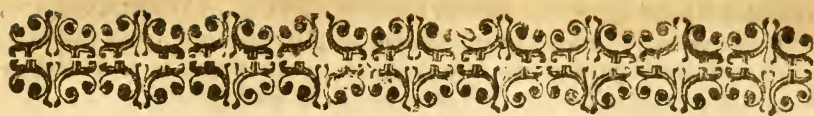
The generall Contents concerning the
Beginning of the Sabbath:

1. **F**ive severall Opinions concerning the beginning of the Sabbath, Thesis 2.
2. The time for beginning of the Sabbath not according to the various customs of divers Nations, Thesis 3.
3. The time of the artificiall day not the beginning and end of the Sabbath, as it begins and ends, Thesis 13.
4. The beginning of the Sabbath not midnight, Thesis 28.
5. The morning doth not begin the Sabbath, Thesis 48.
6. That place of Mat. 28. 1. usually alledged for the beginning of it in the morning, cleared, Thesis 50.
7. The Resurrection of Christ not aymed at by the Evangelists to be made the beginning of the day, although it be of the change of it, Thesis 58.
8. John 20. 19. cleared, Thesis 59.
9. Pauls preaching till midnight no argument of the beginning of the Sabbath in the morning, Thesis 64.
10. The various acception of the word Day and Morrow, to answer many proofs alledged for beginning the Sabbath in the morning, Thesis 68.
11. Some that hold the beginning of the Sabbath was from Even to Even untill Christs Resurrection, and then the time was changed, confuted, Thesis 69, 70.
12. There is not the like reason for the Sabbath to begin at the first moment of Christs entrance into his rest, as for the first Sabbath at the beginning of the Fathers rest, Thesis 72.
13. The reasons for the change of the day are not the same for the change of the beginning of the day, Thesis 73.

The Contents.

14. *The conceived fitnesse for the beginning of the Sabbath in the morning rather then in the evening is a vanity*, Thesis 75.
 15. *The Evening begins the Christian Sabbath*, Thesis 76.
 16. *The place Gen. 1. 2. cleared*, Thesis 78.
 17. *The Darknesse mentioned Gen. 1. 2. was not punctum temporis*, Thesis 81, 82.
 18. *The separation of Light and Darknesse, Gen. 1, 2. cleared*, Thesis 86, 87.
 19. *Levit. 23. 32. proves the beginning of the Sabbath at Evening*, Thesis 90.
 20. *Nehemiah an exemplary pattern beginning the Sabbath at Evening*, Thesis 94.
 21. *Those that prepared for the buriall of Christ began their Sabbath in the Evening*, Thesis 97, 98.
 22. *Christs lying three daies in the grave*, Thesis 100.
 23. *Those Northern Countries who have the Sun in view divers weeks together in a year yet know when to begin the day*, Thesis 101.
-

The



The beginning of the Sabbath.

Thesis 1.

Ts a holy labour (saith one) to enquire after the Beginning of holy Rest. The Sabbath cannot be so sweetly sanctified unlesse we know the time when to begin and end it; the different apprehensions of such as have enquired after the Truth in this particular, have made way for the more clear and distinct knowledge of it; it being the privilege of truth to be more purified and shine the

brighter by passing thorough the heats & fires of mens contentions and disputations.

Thesis 2.

There being therefore Five severall opinions concerning this particular, it may not be unusefull to bring them all to the Balance and Touchstone, that so by snuffing the Candle, and rejecting that which is false, the light of truth may shine the brighter at last.

Thesis 3.

Some there be who make the Time mutable and various; affirming, that God hath not fixed any set time, or that he stands upon, or would have his people troubled with such Niceties; so long as the day be observed (say they) it is no matter when it be begun: nor doe they make this variation to be according to that which God allows (suppose from Sun to Sun, sooner or later as the time of the yeere is) but according to the civill customs of severall Nations, as they variously begin or end their daies among whom they live; as suppose they live among Romans, (they think) they may begin it at midnight; if with Babylonians, at Sun-rising; if among Grecians, at Sun-set; if among Umbrians and Arabians, at mid-day.

Thesis 4.

If the Scripture had left us such a liberty as this, *viz.* to measure the beginning of the day according to humane custome; a scrupulous conscience (I think) might have a most ready and quieting answer here: but it will be found too true, that though Civill and common Time may admit of such variations as may best suit with their manner and occasions,

1.

2.

3.
Opin. 1.

4.

sions, yet sacred and holy time is not dependent upon humane customs, but upon divine institutions: for which purpose God hath made the lights of Heaven to be for seasons, *Gen. 1. 14.* to be guides and helps to begin and end the seasons and daies which he shall appoint.

Thesis 5.

5. Tis true, that it suits not with Gods wisdom to determine all particular circumstances of things (which are almost innumerable and infinite) by the expresse letter of the Scripture; and therefore he hath left us a few generall Rules to direct us therein; yet for the Lord to leave the determination of some circumstances to humane liberty, would be very perilous. The Temple was but a circumstance of place, and King *Uzziah* in offering Incense, varied onely in a circumstance of Person, yet we know that the ten Tribes were carried away captive for not sacrificing at the Temple, and *Uzziah* smitten with Leprosie till his death: so the Lord having determined the Seventh day to be his, what now should hinder but that he should determine the Beginning also thereof?

Thesis 6.

6. If God hath been accurately carefull to fix the beginning of other Feasts and Holy daies, far inferiour unto this, as appeareth *Levit. 23. 32. Exod. 12. 6.* why should we think that the Lord is lesse carefull about the beginning of his Sabbath?

Thesis 7.

7. If the Lord hath not left it to humane wisdom to set down the bounds and limits of holy places (as appears in the Temple, Tabernacle, and all their appurtenances) why should we think that he hath left it to mans wisdom to limit and determine holy Time?

Thesis 8.

8. If the Lord will have a speciall Time of worship once within the circle of Seven daies, and not appoint the Time for the beginning and end of it, might he not lose much of the beauty of the holiness of the day, every thing being beautifull in its season? may not man begin the day at such a season as may not be beautifull?

Thesis 9.

9. The Deputation of Time for holy uses upon occasion is allowed to man; yet sanctification of Time, and to set the bounds and limits of it, is left to no man; Sanctification not onely positive, but relative (as here in the Sabbath) being as proper to the Holy Ghost, as Creation to the Father, and Redemption to the Son.

Thesis 10.

10. Application of holy Time to the performance of holy duties on the Sabbath, (as to fix what houres to meet in upon that day) is left to humane

humane prudence from generall rules of Conveniency, Order, Comelineffe; but Consecration of constant and fixed Time is the Lords propriety, not onely of the middle, but of the beginning and end thereof.

Thefis 11.

The Scriptures have left the determination of the Beginning of the Sabbath no more to civill Nations and their customs, then to particular Churches, and each particular person; for they may all equally plead against the Lords strictnesse to any exact beginning of time; but if such a loose liberty was granted, a world of confusion, scandall, and division would soon appeare; for some persons might then begin it at midnight, some at mid-day; some might measure the beginning of the Sabbath according to their sleeping sooner or later on the Sabbath day morning; some might be plowing, or dancing and drinking, when others are praying and hearing of the word; and who could restrain them herein? for they might plead the Sabbath is not yet begun to them.

11.

Thefis 12.

If therefore God hath sanctified a set Time, he hath set and sanctified the bounds and limits of that Time: and to begin the time when we list, it may sometime arise from weaknesse, but usually tis a fruit of loosenesse of heart, which secretly loves to live as it lists, which would not conform to Gods rule, and therefore will crook and bend the rule to its humour; which will not come up to Gods time, and therefore make God to come down to theirs.

12.

Thefis 13.

Others there be who give God the honour of determining the beginning and end of the day, but they cut him short of one halfe of it, in that they make the Artificiall day, or the Day-Light, from Sun-rising to Sun-setting, to be the day of his Sabbath. Thus some affirm downright. Others more modestly say, that mans conscience ought not to be scrupulous, nor trouble it self, if it conscienciously give God the honour of the Sabbath day-light, having some generall preparations for it the night before, and good affections the night after.

13.
Opin. 2.
T. Bra-
bourne.
J. N.

Thefis 14.

But if the Day-light be the measure of the Sabbath, those that live in some parts of *Russia* and East-land must have once a yeere a very long Sabbath; for there are some times of the yeere wherein they have day-light a moneth together.

14.

Thefis 15.

If God give us six naturall daies to labour in, is it not fit that the seventh day should bear an equall proportion with every working day? and therefore it is not an Artificiall, but a Naturall day, consisting of twenty

15.

twenty four houres, which we must in conscience allow unto God to be the Sabbath day.

Thesis 16.

16. It is true that the night is given to man to rest in, it being most fit for that end; but it is not necessary that all the weekly nights be spent in sleep, for we then do labour, and Gods providence puts men generally upon it to labour in their callings early and late those nights, and the Lord allows it; nay it would be sin and idlenesse in many not to do it; besides, that sleep and rest which is to be taken in the night, it is *in ordine*, or in reference to Day-labour, and is as a whet thereunto; and in this respect the whole weekly night as well as the day is for labor; as the sleep we take on Sabbath night is *in ordine*, or with respect to spirituall rest, & so that whole naturall day is a day of spirituall rest. It is therefore a vain thing for any to make the nights of the six working daies to be no part of the six working daies, because (they say) they are given to man to rest and sleep in; for upon the same ground they may make the Artificiall daies no daies of labour neither, because there must be ordinarily some time taken out of them, to eat, drink, and refresh our weak bodies in.

Thesis 17.

17. If *Nehemiah* shut the gates of the City when it began to be dark, least
 Nehem. 13
 19. that night time should be prophaned by bearing burdens in it, then certainly the time of night was sanctified of God as well as the day; to say that this act was but a just preparation for the Sabbath, is said without prooff: for, if God allows men six daies and nights to labour in, what equity can there be in forbidding all servile work a whole night together, which God hath allowed man for labour? and although we ought to make preparation for the Sabbath, yet the time and measure of it is left to each mans Christian liberty; but for a civill Magistrate to impose twelve houres preparation for the Sabbath, is surely both against Christian liberty, and Gods allowance also: Again, *Nehemiah* did this, lest the men of *Tyre* should occasion the Jews to break the Sabbath day by bringing in wares upon that night; so as if that night therefore had not been part of the Sabbath, they could not thereby provoke the Jews to prophane the Sabbath day, by which *Nehemiah* tels them they had provoked the wrath of God.

Thesis 18.

18. A whole naturall day is called a day though it take in the night also, because the day-light is the chiefeft and best part of the day, and we know that the denomination of things is usually according to the better part; but for Mr. *Brabourne* to affirm, that the word *Day*, in Scripture, is never taken but for the Artificiall day or time of Light, is utterly false,

false, as might appeare from sundry instances; it may suffice to see a cluster of seven dayes which comprehend their nights also, *Exod. 12.15*, 18, 19. 41, 42.

Thesis 19.

19.

To affirme that the Sabbath day onely comprehends the Day-light, because the first Day in *Gen. 1.* began with morning Light: is not only a bad consequence (supposing the ground of it to bee true) but the ground and foundation of it is as certainly false, as to say that Darknesse is Light; for its evident that the first day in *Genesis* began with that darknesse which God calls Night, *Psal. 4.5.* and to affirme that the first Day in *Genesis 1.* begins with morning Light, is as grossely false, as tis apparently true that within six Dayes the Lord made Heaven and Earth, *Ex. 20.11.* for before the creating of that Light which God calls Day, the Heavens and with them the Angels, and the Earth or first matter called the Deepe, which was overspread with Darknesse, were created: either therefore the Lord did not create the World in *six Dayes*, or tis untrue that the first day in *Genesis* began with morning Light: and I wonder upon what grounds this notion should enter into any mans head: for though God calls the light Day and the darknesse Night, (as we still do when we speake of the artificiall Day) yet withall he called the Evening of the morning the first day; and what was this Evening and Morning? Surely its all that space of time wherein the Lord did his first dayes worke; now its evident that part of the first Days worke was before God created the light: and what though evening be oftentimes taken for the latter part of the Daylight? yet its too well knowne to those who have waded the deepe in this controversy, that it is oftentimes taken not only for the bound betweene Light and Darknesse, i. the end of light and beginning of darknesse, *Ios. 10. 26, 27. Psal. 104. 23.* but also for the whole time of darknesse, as tis here in this first of *Genesis*, and as we shall prove in due place. "And therefore "to affirme that the *Hebrew* word used by *Moses* for Evening, not to be "naturally applyable to the Night, because it signifies a mixture of "light and darknesse in the Notion of it, is a grosse mistake; for the "*Hebrew* word *Gnereb*, doth not signify a mixture of light and darknesse, but onely a mixture, because it is the beginning of darknesse wherein all things seeme to be mixed and compounded together, and cannot be clearly and distinctly discerned in their kinds and colours, if *Buxtorfius* may be believed; as is also evident, *Ios. 29. 15.* and to affirme that the Day is before the Night even in this first of *Genesis*, because *Moses* sometimes sets the Day before the Night; it may seem as feeble an Argument as to say that the Evening is before the Morning, because *Moses* here sets the Evening before the Morning; but this will not seem

rationall to them who make the Evening to comprehend the latter part of the Day-light, and the Morning the first part of it : Lastly, to “make the Light to begin the day, because the time of light is a certaine “principle of computation (the space of darknesse before that light “was created being unknown) is all one, as if one should affirme that the time of Day-light was not the beginning of the Day, because the space of that is also as much unknown. For if we know that darknes was before light, though we may not know how long it continued, yet we do know certainly that the first Day began with darknesse, and that this darknesse and light made up the space of 24 houres, or of a naturall day (as in all other dayes works of Creation) and which is sufficient to break down this principle, *viz.* that the first Day in *Genesis* began with Morning Light.

Thesis 20.

20. Some say the Sabbath is significative of Heaven, and therefore it only comprehends the day light, which is fit to signifie the lightsome Day of Heaven, which darknesse is not : but why may not Night-time signify Heaven as well as Day-time? for Heaven is a place of rest, and the night is the fittest time for rest, after our weary labours in the day : who teacheth men thus to allegorize? how easy a thing is it thus to abuse all the Scripture? and yet suppose it should signify Heaven, yet why may not the Sabbath continue the space of a naturall as well as of an artificial Day, considering that the naturall Day of the World of both Hemispheres consists only of light; which these men say is significative of Heaven?

Thesis 21.

21. We may and do sanctify time by sleeping on the Sabbath night, as well as by shewing workes of mercy, and doing workes of necessity upon the Sabbath Day, or as we may do by eating and drinking; for to take moderate sleepe is a worke not onely of necessity but also of mercy to our selves; and therefore to abolish the Sabbath Night from being any part of the Sabbath, because we cannot (as some think) sanctify time by sleeping no more than by working, is very unsound.

Thesis 22.

22. *Moses* indeed tells the people, *Ex. 16. 23.* that to morrow is the Lords Sabbath; but he doth not say that the day time only was the onely time of the Sabbath, or that the Day light begins and ends the Sabbath; but he mentions that time, because on that Daylight of the seventh Day they were apt and inclined to go out (as in other dayes) to gather manna, and so to breake the Sabbath; and it is as if we should say to one who was ready to ride out on the Sabbath morning about worldly occasions,

Do

Do not stir out, for to morrow is the Sabbath; that so we may hereby prevent the breach of the Sabbath in that thing, especially at that time wherein one is most inclined so to do.

Thesis 23.

23.

To imagine that the Sabbath must be contained within the bounds of Daylight, because *Christ Jesus* arose at break of day, *Mat. 28. 1.* is of no more force then as if one should conclude the containment of it within the bounds of some darknesse, and twilight; for its evident that he arose about that time.

Thesis 24.

24.

There is no more necessity of sanctifying a day and a halfe by beginning the day at Evening, then by beginning it at Morning light (for thus some argue) for what is said of the Evening of both Hemispheres, that the second Evening would begin 12 houres after the first, if the Sabbath was sanctified to begin at the Evening of both Hemispheres, and so there would be a day and halfe sanctified; the like (I say) may be averred of the morning, supposing that both Hemispheres should begin their Sabbath at the Morning of both Hemispheres; but we know, that the Sabbath Day is sanctified to begin and end according to the setting and rising Sun in each Hemisphere and Longitude of places respectively.

Thesis 25.

25.

If Evening, Morning, light and night, made up every day of the Creation, why shall we thinke but that the Sabbath day also consisted of the same parts? and if the whole World was made in six Dayes, and these Dayes be only such as consist of Daylight, when then was the third Heaven and *Chaos* made which did exist before Light? those Fathers and Schoolemen who set such narrow bounds to the Day, had need consider of it, lest their answer be like his who hearing a simple Preacher desiring the continuance of the life of the King so long as Sun and Moone endured; and being askt, if that should be so, when should his son raigne? he replied, it may be the Preacher thought that he might rule by Candle-light.

Thesis 26.

26

Suppose therefore that there was no publick worship in the Temple (as one objecteth) among the *Iewes* in the Night-time, yet it will not follow from hence that the Sabbath was to continue no longer then Day-light; for the Sabbath might be sanctified privatly in the Night, as well as more publickly in the Day; and thus the *Iewes* were wont to sanctify their Sabbaths, and so should wee, *1 Cor. 16. 2. Psal. 130. 29. Psal. 63. 7. Psal.*

92. 2, 3.

27.

Thesis 27.

Tis true that its very good to prepare for, and end the Sabbath with holy affections; yet if a seventh part of weekly time be due to God, as six parts of it are due to us, thorough the goodnesse of God; then let God be glorified as God, and the whole day allowed him as his Day; let *Cæsar* have his due, and God his.

28.

Opin. 3.

Thesis 28.

Others allow the Lord his whole time, but they thinke that he hath fixed the beginning of it at the gates of midnight, which *Midnight* "they call morning or *Morning Midnight*, or midnight Morning. "and therefore they imagine out of *Gen. 1.* that the Morning was halfe "Night wherein time began, and halfe, Day; six houres Night from "midnight to six, and six houres day from six to midday: and by the "same proportion, the Evening to begin at midday, and so to continue "six houres Day from 12 to six, and six houres Night from six to mid- "night, and therefore they say that God is said to stretch the North "upon the empty, *Iob. 26. 7.* because the first beginning of the notion of "time began from the North point, when darknesse was first upon the "face of the deepe, and from this North point in the Revolution of the "Heavens we do account it midnight, as being opposit to the South "which in the course of the Sun it at midday: and therefore also (they "say) that Evening is never taken in all the Scripture for the whole "Night: but as Evening begins at Midday so Morning begins at Mid- "night.

29.

Thesis 29.

But if the first day, and consequently the Sabbath day should, begin at midnight, it were meet to give a demonstration that this first darknesse should continue just six houres, or halfe the time of such a night when the Sun is in the *Æquinoctiall*; but although it be certaine that the first time began in darknesse, yet its wholly uncertaine whether this darknesse continued but six houres. *Zanchius* and many others have very good cards to shew that this first darknesse continued a compleat night of 12 houres; others on the other hand make it far lesse; certaine it is, it continued some considerable space of time, in that it hath the name of Night put upon it; but that it should be just six houres, neither can mans reason demonstrate it, nor hath God in any Scripture revealed it, but it is a meere uncertainty, and therefore an ill foundation for settling the beginning of the Sabbath upon.

30.

Thesis 30.

Some would prove the Sabbath to begin at Midnight because *Christ* arose at Midnight, and he arose at Midnight because *Samson* a Type of
of

of Christ carried away the gates of *Gaza* at midnight, *Judg.* 16. 3. but such allegoricall reasonings were fit tooles for blind Monkes in former times to delude the simple people with; I suppose men are wiser now then to be fed with wind and chaffe, and to build their faith upon cozening allegories of humane wit, by which as the blind Monkes of old did feede the people, so the Familists now deceive the World; both which are the fruits of Gods heavy curse upon their hearts, who because they did not love the truth to feed upon it, are therefore fed with vanity of mind.

This is 31.

Tis true *Paul* Preached till midnight, *Acts* 20. 7. but doth it hence follow that the Sabbath was to end at midnight? no verily; for the beginning and end of the Sabbath is not measured by mans Preaching a longer or a shorter time; *Paul* might have continued Preaching longer then the Sabbath or midnight, the case being extraordinary in respect of his departure the next day never to see their faces more. And he might have continued a shorter time, then the Sabbath continued, as our Saviour himselfe did before Sun-set, *Marks* 1. 22. 32. for the bounds of continuance of the Sabbath are not set according to the beginning and end of any mans Preaching, which is so exceeding uncertaine: *Pauls* long Sermon was not continued and ended at Midnight purposely, and because so long the Sabbath continued; but occasionally, in regard of his finall departure from them the next day, and hence in respect of this extraordinary cause he continued so long at it, which in ordinary course had bin very unseasonable.

31.

This is 32.

It is not sayd in the first of *Genesis* that the Morning and the Evening were the first day, as if the day should begin at Morning Midnight; but the Evening and the Morning were the first Day; and therefore its strange that any should derive the beginning of the Sabbath from Morning Midnight out of this Text: The *Gracians* because they begin the day at the Evening of Sun-set, did therefore orderly call their naturall day * *νοχθημερον*, and is it probable that *Moses* would speake disorderly, * *1 Cor.* 11. 25. *& ordine retrogrado* here? and not rather according to the interpretation of *Daniel*, who calls 2300 dayes by the name of *Gbnereb-Boker*, which signifies Evenings-Mornings, because the Evening, not the Morning, much lesse Midnight-Morning is to begin the day, *Dan.* 8. 14. 26.

32.

This is 33.

It is true that sometimes those things which are first in order of time are spoken of last in order of story and therefore its no solid Argument to prove that the Evening is before the Morning, meerly because the

33.

Evening is set downe first before the Morning, unlesse it can be proved that the story sets down such things (and so this in particular) orderly; which I suppose is evident. 1. Because the first darknesse is called Night, and also comprehends the whole Time of night, as light comprehends the whole Time of the Day, *Gen. 1. 4. 5.* now I do not find in all the Scripture, nor is any man I think able to shew that the whole Night is taken for the Morning, and therefore the first darknesse could not possibly begin at the Morning or Midnight Morning, 2. Because the scope of *Moses* in this Chapter is to set downe not onely the worke of Creation, but the exact order of it, and consequently of the order of Time, which was consecrated with the World; first the beginning of it, then the succession and vicissitude of it, first in the darke night, then in the light day, and (which is all one) first in the Evening, then in the Morning, 3. Because the Evening may be the end of the Artificiall day; but I know no prooffe from any instance in Scripture to make it the end of the Naturall day, of which *Moses* here speaks; and therefore as Evening cannot end the day, so Midnight Morning cannot begin it.

Thesis 34.

34. To affirm that the Evening is never taken in Scripture for the whole Night, and that therefore by the Evening we are to understand six hours Day, and six houres Night, as the consequence is most weake, so the assertion is most false, as may appeare to any who seriously ponders these and such like Scriptures, *Hab. 1. 8. Ps. 92. 2. Job. 7 4. Dem. 28. 66, 67. Zach. 14. 7. Isa. 21. 12.*

Thesis 35.

35. Nor can it be proved that the Evening begins at mid-day, which is their principall Argument to prove that the Morning begins at midnight.

Thesis 36.

36. For though it be said, *Ex. 29. 38, 39. Ex. 12. 6.* That the Lambe was to be slaine betweene the two Evenings (as tis in the *Hebrew*) yet neither these, or any such Scriptures are able to prove that one of those Evenings must necessarily begin at mid-day; but onely this that some part of the afternoone when the Sun was in his declining, was one of these Evenings; and though some of the *Jewish Rabbins*, begin it at Noone, yet tis without warrant from Scripture, and they are overwhelmed with crosse Testimonies from most of their fellowes, who begin it some about one, some about two of the Clock in the afternoone, and *Josephus* (who knew best his Countreymens manners) and who is one of most credit in his writings, tells us that they began their first Evening about three of the Clock in the afternoone.

Thesis 37.

We read indeed of the shadowes of the Evening, *Jer. 6. 4.* but it doth not hence follow that the Evening begins at mid-day, but rather some time after it, the shadowes of the Evening being the shadowes of the day declining, which therefore grow long; but mid-day is no time of declining shadowes.

37.

Thesis 38.

Although the Evening may be called by humane custome all that part of the day wherein we with men good-Even from noone till Sun-set, yet its then called the Evening in respect of the Artificiall not Naturall day, of which *Moses* speaks when he divides the day into Morning and Evening, part of which afternoone is also called Evening by the Holy Ghost in Scripture; because it is either approaching or hastning toward the Evening of the naturall day, or contiguous to it: even as part of the darke Night is sometime called Morning, because it is either contiguous or not far from the Morning light, and men are then usually up, and preparing for it.

38.

Thesis 39.

And as no Text can be produced to prove that the Evening begins at mid-day; so neither can any be alledged to prove the Morning to begin at mid-night. The Scripture (speaking properly) putting an expresse difference betweene Mid-night, Cock-crowing, and Morning, *Marke 13. 35.*

39.

Thesis 40.

And therefore to Translate the words in *Gen. 1.* so was the Evening, so "was the Morning the first day; and then add this glosse and interpretation, viz. That out of the premisses of Night and Day, so was the Evening mixed of them both; so was the morning also compounded of "both, to wit of Night and Light: this I say is but words; here is no "prooffe for such an interpretation. *Junius* Translation is best and most "cleare, and rationally, viz. So was the Evening and the Morning of "the first day: for as hath bin sayd the whole time of Night is never called by the name of Morning; let any man shew the least Title in any Scripture for it, and I will yeeld to them in this cause.

40.

Thesis 41.

To affirme that the division of the naturall day, *Gen. 1.* into Day and Night, was for civill use, and into Evening and Morning for Religious use, in respect of the Evening and Morning sacrifice along time after, is just such a device as his, who would needs thinke that the first day of the weeke was called *μία ραββιτῶν*, because God foresaw and ordained the change of the Sabbath unto that first Day; for we know, God speaks

41.

of

of things as they were then in their nature when they did first exist, before Sacrifices were thought of; *Adam* called the names of things according to their natures and speciall use; and is it credible that before his fall where there was no use of Sacrifices, that hee should know of Morning and Evening Sacrifices, in which respect it was called Evening-morning; and yet suppose it was in respect of Religious use that these names are given to each day, yet why must not the Evening begin the day rather then the Morning? it being as hath bin proved, first in being as it is first in naming.

Thesis 42.

42. 'Tis true, the time before day, *Marke* 1.35. is called early Morning, and we read of the Morning watch before day light, *Ex.* 14. 24. yet these places no way prove that which they are produced for, *viz.* That Morning begins at midnight: that Christ went to Prayer at midnight because he went to it in the early Morning, or that the Morning watch began at midnight; for we know it was sometime after it; these places indeed shew thus much, That some time before Day-light is sometime called Morning, which is readily acknowledged in the respects fore-mentioned.

Thesis 43.

43. The Angells indeed were created together with the third Heaven, *Gen.* 1. 1. in the beginning of Time, for being incorruptible (as the third Heaven is) they could not be afterward created out of the first matter as all this visible and corruptible World was; therefore the Earth is said to be darke and voyd (*i.e.* of all Inhabitants and beautifull formes) in opposition to the third Heaven which was made with it, which was lightsome and full of Inhabitants, *viz.* the Angels; and if it was a Kingdome prepared from the foundation of the World, surely this Kingdome had a King then, and this King had his subjects; how could they then be but Angels? but to infer from hence that this Time of darknesse wherein the Angels were created, should be Morning, and that therefore they are called by *Iob* the Morning stars, *Iob.* 38. 6 7. as some imagine, wil follow no more then as if one should affirme that the King of *Babell* (called *Lucifer*) was certainly borne in the Morning, because he also is called a Morning star, *Isa.* 14. 13. for who sees not but that the speech is metaphoricall in both? glorious excellency above others being bestowed on them, as speciall brightnesse and luster is given to the Morning star.

Thesis 44.

44. *Belshazar* is said to be slayn in the night, *Dan.* 5. 30. which the Prophet *Isaiab* has foretold should be in the Morning, *Isa.* 47. 11. but will it fol-
low

low hence that this Morning is the time of midnight ? might it not bee after midnight as well ? for the Text is silent ; and yet I doe not thinke that the word Morning in *Isay* is meant of midnight nor any part of any night, but by a metaphor the apparent time of the beginning of his misery (the light of the Morning manifesting all things apparently) the Lord also alluding to the manner of humane Judicatures ; who were wont to passe the sentence and inflict it in the Morning as the Scripture frequently holds forth.

Thesis 45.

45.

Though also it be true that the Lord smote the *Egyptians* at midnight, and that the *Israelites* were prohibited from stirring out of doores till Morning, *Ex. 12. 22, 29, 30.* and yet that they did stir up on another to depart before morning-light ; yet it will not hence follow (as some would infer) that midnight was the beginning of their Morning : for then, 1. They might have risen at midnight just then when God was destroying the *Egyptians* first borne, for that was part of the Morning by this account. 2. They are prohibited from stirring out of doores till Morning as of themselves : yet if God and *Pharaoh* and *Moses* will force them out, there is no rule broken by stirring out in such a case before day-light morning. 3. 'Tis more then probable that there was some good space after midnight before they stird out, which is sayd to bee in the Morning watch ; for the Deaths stroake was at midnight after which *Pharaoh* and his councill must sit and consult, and conclude what to doe, and send for *Moses* ; after which there must be some time for *Moses* to acquaint the *Israelites* to make them fit and ready to depart their departure, therefore in the Morning was not at midnight which began this Morning, 4. *Pharaoh* sends for *Moses* after midnight, yet this Time is called Night *Psal. 30. 31.* and not Morning ; and indeed properly it was not so, only called so by an improper speech.

Thesis 46.

46.

When *Job* sayth that God stretcht out the North upon the empty, *Job. 26. 7.* 'tis not spoken of the empty *Chaos*, for *Job* hath no occasion to speake thereof nor is it his scope, but of the places neare the North Pole which are voyd and empty of Inhabitants, none being able now to dwell in that frigid Zone.

Thesis 47.

47.

If God hath set any time to begin the Sabbath, surely 'tis such a time as may be ordinarily and readily known, that so here (as well as in all other Ordinances) the Sabbath may be begun with Prayer, and ended with prayle : but if it should begin at midnight, what man of a thousand can readily tell the certain time when it begins, that so they may in a holy manner

manner begin the Sabbath with God? all men have not the midnight Clocks and Bells to awaken them, nor can the crowing of Cocks herein give a certaine sound; a poore Christian man had need be a good and watchfull Mathematician that holds this opinion; or else I see not how hee will know when midnight is come; and if he cannot, then its very considerable and to me unquestionable, that that cannot be the beginning of holy Time which cannot be begun in a holy manner: there was never any Ordinance of God but it was so ordered as that it might ordinarily be begun and ended with God; which makes me question that the beginning of it at Morning midnight cannot be of God.

Thesis 48.

28.
Opin. 4. Others there be who do not begin the Sabbath at Morning-midnight, but begin and end it at *Morning-light*; at the rising of the Sun and the light of it: who indeed are assisted with better proofes and stronger arguments then any of the rest, and therefore need tryall, and wee have need to know what weight they are of. As also to be accurately wary least the rule of love be broken towards such gracious and learned servants of God; considering how much they have to say in this point, in which case, much love, respect and indulgence hath bin ever accounted necessary by men of moderate and sober minds.

Thesis 49.

49. The six working dayes being considered absolutely in themselves, in this respect it is no matter whether they begin at Evening or Morning, or Midnight, or Mid-day, nor is it in this respect a sin to begin and end the dayes according to the custome of the civill Nation where wee live; but because these dayes are to be considered relatively in respect of the seventh Day, hence the weeke dayes are so to be begun, as that their relation to the seventh be not disturbed; so as that the bounds and limits of the Sabbath be not impaired or transgressed: for there is no religious necessity to begin and end civill time with sacred: nor is it so uncomly as it may seeme at first blush to give God and *Cesar* their due: civill accompts to the one, and sacred to the other; for when the *Jewes* were subdued by the *Romans*, they might and did begin their reckonings of civill Time as the *Romans* did, and yet reserve the bounds of sacred Time wholly unto God. They did the like in *England* many yeares since, saith Mr. *Fox*, and that their civill dayes began in the Morning, and Religious dayes in the Evening; And when they did thus variously begin their dayes, there was no such indecent disproportion of Times as Reverend Mr. *Cleaver* imagines, in the like case; if holy Time should not begin with Morning which he pleads for.

Thesis 50.

Thesis 50.

The principall foundation of this Opinion, are the words of the foure Evangelists, *Mat. 28. 1. Mark 16 1, 2. Luke 24. 1. Iohn 20. 1.* Among all which that of *Mat 28. 1.* hath most weight, wherein 'tis sayd, *In the end of the Sabbath as it began to dawne toward the first day of the weeke &c.* from whence it seemes to follow that if the Sabbath Day did end at the dawning of the first day of the weeke, that then the dawning of the day-light of the first day, must be the beginning of the Sabbath Day; or of the Christian Sabbath.

50.

Thesis 51.

The consideration of this Scripture hath caused some, very judicious, (*viz. Beza Junius* and others) who conceive the Sabbath to begin at even, to affirme upon very probable grounds, that there was among the *Jews*, at this time under their *Roman* bondage a double account, and reckoning of the dayes of the weeke. 1. *Civill.* 2. *Sacred account.* According to sacred account (they say) the Church of God began their Sabbath at Evening, not Morning, which they demonstrate from sundry pregnant Texts in the old and new Testament; but according to the *civill* account of the *Romans* who gave the precedency to the Morning before the Evening, they begun it therefore in the Morning, and according to this latter account they suppose the Evangelists to speak.

51.

Thesis 52.

But if the severall Texts be duly examined, rightly compared and sincerely interpreted, there will not appeare a necessity of such an account from this place, but rather that these Texts which are ordinarily produced to evince the beginning of the Sabbath at Morning, will bring in strong evidence to demonstrate its beginning rather on the Evening before.

52.

Thesis 53.

For this dawning toward the first day of the weeke is meant of the Artificiall Day, or the Light of the first Day of the weeke, as the word dawning implies, and the evidence of their fact in comming to the Sepulcher demonstrates as much; for it is not the scope of the Evangelist to set downe when the first day of the weeke began, but at what time of the first day of the weeke such and such actions fell out: any thing done in a ny Time of the day, whether at six, or nine, or two of the Clock may be sayd to be done that day, but it will not follow that they are therefore done in the beginning of that Day: I meete with two Exceptions here.

53

1. Some say that it might bee meant of the Artificiall day if the words had run thus, *viz. at the Dawning of the Day; or the first Day of the weeke*

about the dawning of the day ; but the dawning toward the first day, *This phrase (they say) seems to describe the beginning of (such a day as stands in Relation to the whole weeke, and all the other days of the weeke, which are to be taken for naturall dayes :* But, 1. There is I hope a first Artificiall day of the weeke as well as a Naturall, 2. This Artificiall day doth not in this account exclude the Night before as part of this first Day, and consequently the Naturall Day consisting of Night and light, therefore it may well stand in relation to the other dayes of the Weeke which were naturall ; for although the Evangelist sets downe particularly when these things about the Resurrection of Christ happened to be, *viz.* at the dawning towards the first day of the Weeke, yet we that begin the Sabbath at Evening may and do use the same phrase, and yet so speake of the Artificiall day upon which some event begins, as not to exclude the Night before upon which the Naturall Day begins. 3. Compare the Evangelists ; and the dawning in *Matthew* towards the first day, will be found to be all one with this phrase, *viz.* The first day about or at the dawning of it : for that which *Matthew* calls dawning to the first day, *Marke* calls, early in the Morning, the first day of the Weeke at the rising of the Sun ; and *Luke* calls, upon the first day of the Weeke very early in the Morning : whence it is evident that *Matthewes* dawning to the first day is all one with about the rising of the Sun upon the first day : so that this difference betweene dawning toward the first day, and dawning upon the first day seems to be an English *Cabalisme*, and a meere curiosity exhaled and extracted out of the words, rather than any solid Truth which the Text holds forth or the Spirit of God aimed at.

2. A second exception is ; that though the word Day in Scripture be taken for the Artificiall day, yet never when the word first, second or third Day &c. are joyned together ; and they poynt us to the first of *Genesis*, where when the first or second day is mentioned, its constantly meant of a Naturall and not an Artificiall Day. But 1. This is a great mistake, for the Day for the *Levites* Travell (which was not in the Night but upon the Artificiall day) is called the fourth Day, *Judz.* 19. 5. And the 5th day, *vers.* 8. 2. This Artificiall day may bee called the first day as that it may involve the Night before, (where we make the Sabbath to begin) as well as the Night after, on which they make the Sabbath to end ; and thus the Naturall day may be here comprehended also (which they plead for) the same day which Artificially begins at day-light, may naturally begin in the night before.

Thefis 54.

If we should suppose that this Day is meant of the Artificiall Day, yet there is a harder knot to be unloosed in the words of *Matthew*, who affirms

firms that this Day-light or Day-dawne was the End of the Sabbath. Whereby it seems that the Sabbath began at the dawning of the day before, and therefore it ends at the dawning of the first day following: and hence they infer that the day-light of this first day cannot belong to the night of the Jewish Sabbath, which immediately went before. And I confesse the argument is strong and undeniable, as the words lie under the glosse. We must therefore enquire more narrowly into the true translation of the words, and their meaning.

Thesis 55.

55.

That therefore which we translate the end of the Sabbath, is in the Originall ὁπὲρ δὲ οὐρανῶν. Which words are variously translated; we shall onely observe that the Greek word ὁπὲρ hath a double signification, in frequent use among Greek writers.

1. Some while it signifies Late Time, or the extream and last time of the continuance of any thing: as, ὁπὲρ τῆς ἡμέρας, i. the late time, or latter time of the Day.

2. Sometime it signifies, a Long Time after: as, ὁπὲρ τῆς Τροίας, i. a long time after the Trojan war: Now in this place it is to be translated and in this latter sence, thus, *A long time, or a good while after the Sabbath was ended, as it began to dawn to the first day of the weeke, &c.* which interpretation if it be made good will clear up this difficulty, viz. that the Jewish Sabbath did not end at the dawning of the First day of the week, but long before: nor indeed durst I incline to this interpretation, if I did not see the Evangelists (the best interpreters one of another) making the same to my hand.

Thesis 56.

56.

For first, *Marke*, who writ after *Matthew* and is best able to interpret his words, expressly saith, that the Sabbath was past when the women came to the Sepulchre; his words are διαγενομένης σαββάτου. *The Sabbath being past.*

Mark 16.1. Hence therefore, if *Matthew's* words should be translated, Late on the Sabbath, or towards the end of the Sabbath, then the Sabbath was not already past (as *Marke* affirms) but drawing toward an end.

Mark therefore telling us, that the Sabbath was ended, and yet not telling us when it ended, why should we not Harmonize the Evangelists by

Matthew's words, which tells us that it was long before? 2. The time of the coming of some of the women to the Sepulchre, as it was upon the first day of the week, so it was some time within the night: and hence

Marke tells us it was very early, *Mark* 16.2. which cannot be at the rising of the Sun onely when tis said also that they came to the Sepulchre; for that is not *λίαν πρωί*, *valde mane*, or very early. Again, *Luke* tells us that it was *ὅρθρου βλεψέτω*, very early or in the depth of the night; for so the

word

word *ἡ νύξ* frequently signifies the time of the night when Cocks crow. I forbear to instance in Greek Writers, because the Evangelist *John* clears up this most fully, who exprelly saith, that it was *σκότιος ἐστὶν ὥρα*, *it being yet dark*: and though it be said *Mark* 16.2. that the women came to the Sepulchre about the rising of the Sun; yet *Piscator* and others interpret that of their last actuall coming to it; their preparation for it being very early, while it was yet dark night; and it seems there was two comings by severall of them to the Sepulchre: for its evident that *Mary* (who had most affection) came to the Sepulchre while it was yet dark, the rest of them possibly preparing thereunto. However the Evangelists be reconciled, this is evident; that the first stirring of the women about that worke from which they abstained upon the Sabbath day, was very early in the depth of the morning Darknesse, before the Day-light, when some would begin the Christian Sabbath: and from hence it follows,
 1. That if the Sabbath was not past even before this dark time of the night began, but rather ended when the first day of the week began to dawn: then it will follow, that these holy women did not rest the Sabbath according to the Commandement; for we see they are this night busie about those things which they did forbear to doe because of the Sabbath, *Luke* 23.52. 2. Hence it will also follow, that if the Sabbath was not ended before this dark time of the night, but onely at the dawning of the Day-light, then our Saviour could not arise from the dead the First day of the week, but within the dark night of the Jewish Sabbath: for *Mary* came when it was dark, and the Lord Christ was risen before she came, and how long before no man can tell; but its evident that Christ arose the first day of the week, *Mark* 16.9. and therefore the Sabbath was ended long before. 3. If therefore the Sabbath was past at the dark time of the night, how then can the Sabbath begin at morning Light; and if it was past when it was thus dark, when then could the Sabbath end, but when this night did first begin? and if this was so, it was then truly *ἡ νύξ*, *a good while* after the Sabbath was ended when this dawning toward the first day began, according to the interpretation given.

Ths 57.

57. It is true indeed that this time of darknesse is called morning: and hence some would infer that the Sabbath begins in the morning: but suppose it be so called, yet it is not called morning Light, at which time they plead the Sabbath should begin; and it is improperly called Morning, because (as hath been formerly shewn) it is preparatively so, men usually preparing them for the work of the Day-light following; Morning is also frequently taken in Scripture for any early time, *Eph.* 3.5. & so this night of the first day of the week, wherein the women arose to their work

work, was an early time, and therefore called morning. Again, suppose a double morning be acknowledged (as there was a double evening) yet it will not follow that this morning belongs onely to the day following; for it may belong to the night before; for as, where there are two evenings spoken of, the former belongs to the day, the latter to the night: so if we grant two mornings, the latter morning may belong to the day ensuing, and the former to the Night preceding; if therefore any plead for the beginning of the Sabbath at the morning light, these places of the Evangelist will not bear them out in it, it being dark morning when Christ arose; if they say it begins in the dark morning, then let them set exactly the time of that dark morning wherein Christ arose, and when they would begin it; but no wit of man I feare is able to demonstrate this.

Thesis 58.

And surely its of deep consideration to all those who would have the beginning of the Sabbath to be just at the time of the Resurrection of Christ, on the morning, That not any one of the Evangelists do set forth, or ayme to set forth the exact time of Christs Resurrection: they tell us indeed the exact time of the womens preparation, and comming to the Sepulchre, and of the Earthquake and fear of the Souldiers, and that these things were done in the morning; but none of them point out the time of Christs rising: nor is it their scope to shew exactly when he rose, but onely to shew that he was risen, and that he appeared to many being risen, who came to seek for him. Now assuredly, if it had been the mind of God that his people should begin the Sabbath when Christ began his resurrection, he would have pointed out the exact time when he did arise, that so they might exactly begin the Sabbath; but none of the Evangelists point out the time, nor is it their scope exactly so to do; nay, they do exactly point out when other matters hapned about the womens comming to the Sepulchre, but this is not made mention of; onely we may gather by laying many things together about what time it should be: and therefore I marvell at them who would prove the beginning of the Sabbath at the time of Christs Resurrection from the four Evangelists speaking exactly to the time of the womens rising in the morning to visit Christs Sepulchre, but not a word of the main thing this drives at which is the exact time of Christs rising.

Thesis 59.

Those that would have the Sabbath begin at morning, alledge *John 20.* 19. where tis said, *That the same day at even, which was the First day of the weeke, Jesus came among his Disciples, when the doors were shut, which (say they) was within night; and therefore the night following belongs to the day before,*

before, which was the Christian Sabbath: which place compared with Luke 24.33. does further cleare up as they say) this truth; for the two Disciples who went to Emaus and met Christ, are said to return to the Disciples where they are thus met together; which evening cannot (say they) be possibly meant of the First evening before Sun-light was set, because the day being far spent, ver. 29. and they constrained him to abide with them (which argues that it was late) and the distance of Emaus from Jerusalem being sixty furlongs, or eight miles excepting a half; so that it was impossible for them to travell so long a journey in so short a time, within the compasse of the first Evening: Hence therefore its meant of the second evening, which was within night, which yet we see belongs to the day before. But there are many things considerable to evacuate the strength of these reasonings.

Thesis 60.

60. For first, this invitation our Saviour had to stay by the two Disciples, was probably to some repast, some time after high noon; possibly to a late Dinner rather than a late Supper toward the latter evening; and if so, then the Disciples might easily come from Emaus to Jerusalem before Sun-set within the former evening; for the word *toward evening*, *πρὸς ἑσπέραν* may be as well understood of the first evening toward two or three of the clock, as of the second; and if it be objected, that before the first evening the day could not be said to be Far spent; yet if the words be well observed no such translation can be forced from them; for the words are *ἡ ἡμέρα ἡ ἡμέρα*, i. the day hath declined; which is truly said of any time after high-noon, and therefore might be a fit season to presse our Saviour to eat; as may appear by comparing this with a paralell Scripture, *Judges 19.8.9.* which is almost word for word with this place of Luke: for the Levites father invites him to eat something after his early rising, *vers. 8.* which was too soon for supper, and therefore seems to be rather to a Dinner which they carried for until after high noon, or as 'tis in the Originall, *עַד יִפְּלוֹת הַיּוֹם* until the day declined, (just as it is here in Luke;) and then when dinner was ended he perswades him to stay still, because the day was weake, and (as we translate it toward evening; (as here the Disciples tell our Saviour) and yet after these perswasions to tarry, as late as it was he departed & came to Jerusalem before night, & from thence to Gibeab (without any Miracle too) before Sun was set, or the latter evening; and verily if we may give credit to Topographers, Gibeab was almost as far from Bethlem (from whence the Levite came) as Jerusalem was from Emaus: and therefore if the Levite came with his cumber and concubine so many miles before the second evening, notwithstanding all the Arguments used from the day declining, and that it was toward evening; why may we not imagine the like of these Disciples at Emaus much more, who

who had no cumber, and whose joy could not but adde wings to a very swift returne to the eleven before the second Evening, notwithstanding the like arguments here used in *Lu. 24. 29* And yet secondly suppose that they invited our Saviour to Supper, yet the former Evening beginning about two or three of the Clock in the after noone, our Saviour might stay some time to eat with them, and yet they be timely enough at *Jerusalem* before the second Evening: for suppose our Saviour stayd an houre with them or more, after two or three of the Clock, yet if a strong man may walke ordinarily three mile an houre, why might not the tydings of this joyful news make them double their pace, whether on foot or horseback, no mention is made of either, and so be there within an houre and halfe or thereabout before the second Evening could come?

Thefis 61.

And although our Saviour appeared to them when the dores were shut yet it is not sayd that the dores were shut because it was Night, but for feare of the *Jewes* and their Pursevants; that they might not rush in suddenly upon them, which they might do in the Day as well as in the Night; and though this was a poore safeguard from their enemies yet it was some, and the best which they had or at least could thinke of at such a time; and if our Saviour came to them when they were at Supper, *Mark. 16. 14.* and if the ordinary time of the *Jewes* supper was a little after or about Sunset (as might be demonstrated) then the second Evening was not as yet begun, no not when Christ came, much lesse before the other two came, who were there from *Emas* before.

Thefis 62.

It is said by some that if it was not very late, then the Arguments of the Disciples to perswade Christ to stay were weake, but it seemes (say they) they were strong because its said they constrained him] but wee know that much affection will some time urge a weake argument very far, for the story of some speciall friend and when arguments will not prevaile, it will hold them and constrain them by force, and thus it seemes the Disciple dealt with our Saviour, their constraining him was not so much by force of Argument as violence and force of love, for so the words in the Originall (*παραβιβατον*) properly signifies: and hence it seemes that there was day enough above head to travaile farther in; otherwise what need such violent perswasions to stay with them: and for any to say that the Paralell of the *Levites Fathers* perswasions to stay, upon weake grounds; is not the same with this, because his Arguments might sute well not to begin a long journey when it was past noone, which was the case there; but its a reason of no force to perswade not to go farther when a man is in a journey already: which is the case here I say this answer is against the Practise of love in common ex-

perience; men weary in their journey may stand in more need of perswasions to stay then they that have not begun to travaile at all; nor was the *Levites* journey long from *Bethlem* to *Gibeab*.

Thesis 63.

Nor is it an Argument of any weight from *Iohn* 39.1. because the two Disciples are sayd to abide with Christ that Day, that therefore the night following did belong to that day (they staying as it is supposed all night) and consequently that the Day begins in the Morning; for these Disciples comming to Christ at the tenth houre or foure of the Clock in the afternoone, there were then two houres remaining untill Night (the *Jewes* artificall Day continuing from six to six) within which time our Saviour (who can do much worke in a small time) might sufficiently instruct them (for that time) within the space of two houres : and why might they not depart before the night came , and so stay with him only so short a time? And yet if they did stay that Night, they might notwithstanding be sayd to stay that artificall day onely, without reference to any Night before or after, or to any part of the Morning following that Night, when 'tis probable they departed if they did stay with him all that Night.

Thesis 64.

Those who thinke that *Paul* would never have Preached till midnight *Acts* 20.7. if that night had not bin part of the Sabbath which began the Morning before, much lesse would hee after this long Sermon have communicated with them in the Sacrament, *verse* 12. unles it had bin the Sabbath Day, may do well to consider these things. 1. That the cause of taking in so much of the Night following for Preaching till midnight was extraordinary, *viz.* *Pauls* early departure never to see their faces more; and to say that if this Night was no part of the Sabbath, it was then unreasonable to hold them so long at it, is an assertion which wants reason, if we do but consider the shortnesse of his time, the largenesse of *Pauls* heart, speaking now for his last, and the sweetnesse of their affections as might easily enable them to continue till midnight and upward, with cheerefulnesse, and without thinking the duty tedious, and unreasonable long. *Paul* therefore might begin his Sermon some part of the Day-light; which was part of the Sabbath Day, and continue it till midnight following, and yet this night bee no part of the Christian Sabbath, because it was an extraordinary cause which prest him hereunto. 2. That there is nothing in the Words which will evince the Sabbath to continue so long as *Pauls* Sermon did; for suppose those who begin the Sabbath at Evening, that it should be said of such, that being met together the first day of the Weeke to breake Bread, their Teacher being to depart on the morrow,

morrow, Preached unto them and continued his speech till midnight, will this argue a continuance of the same day? No verily, and the like reason is here. 3. That the Lords Supper might be and was administred before *Pauls* Sermon; for there is a double breaking of bread in the Text: the one is of common bread, *Verse 11.* after *Paul* had Preached, the other is of holy bread in the *Eucharist*, *verse 7.* for the *Syriak* calls *That* breaking of the bread which is mentioned *verse 7.* the *Eucharist* or Lords Supper; but that which is mentioned, *verse 11.* *Common bread*; and the *Greeke* word *κοινωνία*, implies as much, and hence also its spoken of one man principally, *viz.* That when he had broken bread and eaten, and talked a long time till breake of the day, he then departed, it being some ordinary repast for *Paul* after his long Preaching and before his long journey, and is not therefore any Sacramentall eating; the manner of which is wont to bee exprest in other words then as they are here set downe; if therefore *Pauls* eating *verse 11.* was common Bread, it cannot be then affirmed that the *Eucharist* was then administred after Sermon at midnight, and yet they pertaking of the Sacrament this day, *Verse 7.* it seemes therefore that it was administred some time before this extraordinary course of Preaching began.

Thesis 65.

65.

Nor it will follow that the Sabbath begins in the Morning, because the Morning is set before the Night in the *Psalme* for the Sabbath, *Psal. 92. 1, 2.* for 1. The scope of the *Psalmist* is not to set forth when the Sabbath begins: but how it is to be sanctified, and that is, not only by shewing forth the loving kindeesse of God every Morning or day time (for that perhaps, many will readily do) but also in the Night, when men may thinke it too unseasonable or too late: and therefore in a holy gradation from the lesse to the greater, he first makes mention of the Morning. 2. The *Hebrew* word for every Night, is, In the Nights; and therefore (suppose that this *Psalme* is specially applyable to the Sabbath, which we know some question) yet this place will as soone evince the Sabbath to begin in the Night before the Morning, and to be continued in sweet affections the night after, as that it should begin in the Morning and be continued the night after; so that this place will not cleare this cause, nor is there any weight in such kind of reasonings.

Thesis 66.

66

Nor will it follow from *Levit 7. 15.* with *22. 29, 30.* and *Ex. 12. 10.* that because the flesh of the peace Offerings was to be eaten the same day, and nothing to be left untill the Morning (something like this being spoken also of the *Passcover*) that the day therefore begun in the Morning: for in *Leviticus* there is a double Commandement, 1. To eat the

flesh of their peace offerings the same day; but yet because when they have eaten, some bones and offalls might remaine, hence, 2. They are commanded to leave nothing till the Morning, which doth not argue that they had liberty to eate it as long as they might keepe it, but that as they had liberty no longer then the same day to eate it, so nor liberty any longer then the next Morning so much as to keepe any of the reliicks of it: And as for the Passeover a place much (urged by some) they were to kill it on the fourteenth day, *Ex. 12.6.* which they might eate the night following, *Ver. 8.* yet so as to leave nothing of it till the Morning, *Verf. 10.* This night following is not therefore any part of the fourteenth, but of the 15th day: for at midnight there was a cry *Verse 30. 31.* and this night they went from *Rameses* to *Succoth*, *Verse 37.* with 46. and this time is expressely called the morrow after the Passeover, *Numb. 33 3.* nor is there any inconvenience or rule broken to kill the Passeover upon one day and continue eating of it some part of another, the Passeover being a Feast of more dayes then one.

67.

Thesis 67.

Nor doth it follow that because our Saviour tells *Peter*, *Mark. 14.30.* *Luke 22.34.* that this Day, even this Night (*viz.* of the Passeover) hee should deny him, that this Night therefore was any part of the precedent day; for it may be as fairly interpreted to belong to the day following that Night. Nor is it necessary to determine this word Day always to a determinate time of 24 houres, of which the Night was a part, but onely of a speciall season of time: for so tis frequently figuratively taken without any respect to a day of 24 or 12 houres, *viz.* for a speciall season of Time wherein some speciall providence of God doth appeare and is put into execution, as *Isay 29.18 & 25.9. & 27.1.* *Ex. 14.13. 1 Sam. 4.7, 8. 2 Sam. 4.5, 7, 8.*

Thesis 68.

68.

It answers many objections produced against the beginning of the day, in the Evening, for the Morning, to consider, that the word *Day* is frequently taken in Scripture for an artificiall day, and that the word *Morrow* frequently signifies a new artificiall Day, which in respect of, and reference unto, the artificiall day going before or following after, is no part thereof; but as the Proverbe is to morrow is a new day: and thus tis taken, *John 12.12.* *John 6.22.* *Act. 2.17, 8.* *1 Sam. 14.24.* *Acts 23. 3. 32. 2 Sam. 11.12, 13.* *Ex. 10.4. 13.* *Deut. 21.22, 23.* *Jos 8.29 & 10.26.* *Ex. 7.4. 11, 12. 17.* with *.8. 6. 10. 13.* *Ex. 14. ult.* with *34.2. 4. 28.* *Deut. 9. 9 11.* Whence onely let this be noted that to argue from hence, that to morrow Morning or to morrow day light is the beginning of the naturall day, because its called a new or another Day, is not solid: nor also that although the Night following the artificiall day, bee not so frequently called

called to morrow, yet sometime it is so called, 1 Sam. 30. 17. where the evening of their morrow stopt David, i. that night.

Thesis 69.

There are some who confesse that the Jewish Sabbath began at the evening ever since the Creation unto the time of Christs resurrection; but now they tell us that it begins in the morning, because of Christs Resurrection (the cause of it) which began then; so that as this makes the change of the day, so it makes a change of the beginning of the day from evening till morning when the Resurrection of Christ began: but the feebleness of this opinion will appear from these ensuing considerations.

69.

Thesis 70.

1. *Consid.* That the foundation of this opinion is exceeding rotten, viz. That the day must not begin, untill that worke which occasions the change doth actually exist. But we know that the Passeeover began before the work which did occasion it, did actually exist, viz. the Angels passing over the Israelites at midnight, *Exod.* 12. 29. with 12, 13, 14. and 6. 8. indeed the Christian Sabbath day is not before the day of Christs resurrection; yet the beginning of this day may be before the beginning of the Resurrection, as it was in the Passeeover.

70.

2. *Consid.* That if any of the Evangelists had intended a new beginning of the Sabbath at morning, that they would then have set down the exact time of the Lords Resurrection; but none of them do this, they set down the time of other things to prove that Christ was risen, but not the exact time of the Resurrection, for its wholly uncertain; certaine it is, that it was before Day-light began, for *Mary* came and found him risen while it was yet dark, *John* 20. 1. and how long he was risen before, who can determine?

3. *Consid.* That if Christs Resurrection began the Sabbath, so that in that moment and point of time wherein Christ arose the Christian Sabbath began, then Christ could not lie three daies in the grave; for either he lay three daies according to the Jewish account, beginning the day at evening; and then the third day on which Christ arose (which also was the first day) must begin at evening as we plead for; or else he must lie three daies according to the new account, which begins the third day in the morning, leaving out the night before as not appertaining to any part of the week before or after; but according to this reckoning its impossible that Christ should lie three daies in the grave, he may be then indeed said to arise the third day, but not to lie any part of the third day, because lying in the grave implies some time of continuance therein upon the third day; but how could this be, when they say that the moment of Christs Resurrection began the day of our Christian Sabbath?

4. *Consid.*

4. *Confid.* If the Jewish Sabbath was the last day of the week, and began and ended at evening, then the Christian Sabbath must either begin at evening when the Jewish Sabbath ended, or the first day of the week cannot be the Christian Sabbath, but onely a part of the first day, and part of the second day; for the night which goes before the Christian Sabbath, either 1. they must make it to belong to the Jewish Sabbath, and then that Sabbath must be sanctified 36 houres, and so it must be more then a day which is sanctified, which is absurd; or 2. they must make it belong to the Christian Sabbath, and then they cannot make it to begin in the morning; or 3. they must leave it out from all weekly account, and so take in the night following (which is part of the second day) as part of the Sabbath.

5. *Confid.* That the seventh part of time cannot be orderly given to God, but it must be either the first or last seventh (as hath been shewn) and the morality of the fourth commandment cannot be observed without giving to God either of these; if therefore the Jewish Sabbath ended at Even, the Christian Sabbath must immediately succeed it, and begin it then, or else a morall rule is broken.

6. If the Jewish Sabbath began and ended at Even, and the Christian Sabbath began at morning, what must become of that night which is between them both, and to what day of the week must it belong? if any say, *that 'tis no matter whether it belong to any or no, so long as time runs on;* this answer will not suffice: for though time runs on, yet what orderly time is there here which is running on? Time consists of yeers, and yeers of moneths, and moneths of weeks, and weeks of daies; to what day or what week then must this night belong? they that maintain this opinion do roundly affirm, that its no absurdity to leave that one Night out from weekly, nor as pertaining to any week before or after, but say it was lost: alas poor forlorn Night that art thus strangely forsaken; what a strange kind of night is this which belongs to no day? what a mishapen lump of time art thou, and yet how canst thou be part of time, that art part of no day, but onely (as they say) of Time flowing and running on, without head or foot, week or day?

71.

Thesis 71.

They tell us, *that in Joshua's time, when the Sunne still, and in Hezekiah's time, when the Sunne went back, that there was as great a perverting of the order of Time as this comes to; and that there is as good reason to alter the time upon such a speciall and wonderfull occasion as Christs Resurrection, as there was to disorder the course of time then:* but the weaknesse of this answer may appear from these things.

1. That in the daies of *Joshuah* and *Hezekiah*, there was no such monstrous

rous mishapen piece of time cut out, as here is imagined; for though the Sunne stood still, suppose about twelve hours in *Josuas* time, and so made a day of 36 houres; yet these twelve hours were part of that day, and of that which ordinarily makes the day, viz. the motion of the Sun about the Earth, which is ordinarily once in 24 hours, onely the Lord stopt it a while, and so made it a longer day, and yet measured by the ordinary measure of a day, viz. the Sunne compassing the earth; which this night is not.

2. Though some part of weekly time was changed in some respect; yet no part of sacred and Sabbath time was perverted by either the Suns standing still, or its going back, because though these things were longer then ordinary, yet they were but ordinary daies in this sense, viz. because there was no more to either day then that which ordinarily makes a day, to wit that space of time wherein the Sunne circularly compasseth the whole earth. For though a seventh part of time be morally due to God, man having six daies for himselfe; yet this is to be understood, as each day is measured by, & made up of the whole and compleat motion of the Sun circling the earth; now though these daies were longer then usuall in those famous times, yet they were onely such daies as were made by this motion; and hence there was no change or perverting of the time of the Sabbath, but God hath his due then orderly. But here we must make a new and strange beginning of time, by leaving out a whole night, and denying God a seventh day according to ordinary account, and reckoning, and must fall to a disorderly beginning, upon pretence of a more then ordinary occasion; which yet we see was not so in those extraordinary times of *Hezekiah* and *Josuah*.

3. In the dayes of *Josuah* and *Hezekiah* there was some necessity of prolonging those dayes and that in a course of providence, supposing that God would worke wonders by his providence; but what necessity is there to begin the day when Christ did first arise? for this action falling out upon the first day, might sanctify the whole day which in ordinary course should have begun at Evening: wee see the whole fifth of *November* is sanctified, upon an occasion which hapned about nine or ten of the Clock: and the Evening of the Passover was sanctified before the Angell passed over the *Israelites* at midnight, which was the occasion of the sanctification of that day: what neede or necessity was there to leave a whole Night out of weekly account, and loose such a part of precious Treasure?

4. It was for the manifestation of the marvellous glory of God in the eyes of all the World, good and bad; to make that violation (as it were) of the course of Time in the dayes of *Josuah* and *Hezekiah*; but what glory doth

doth Christ gaine in the eyes of others ; by making the Day to begin at the Time of his Resurrection by the losse of the whole Evening before, out of the account of weekly Time ? or what glory doth Christ loose if he should begin the day at Evening when the *Jewish* Sabbath ended, when as the whole day thus , is celebrated and sanctified for his glory in respect of his Resurrection upon this Day ? and therefore 'tis a great mistake, to imagine as much reason for the violation of the course of Time in respect of Christs Resurrection (which makes so little for the glory of Christ) as there was for the variation of Time in the dayes of *Iosuah* and *Hezekiah*, which made so apparently and evidently and exceedingly for the glory of God and the honour of those who were Types of Christ ?

Thesis 72.

72. To say that there is a necessity of beginning the Christian Sabbath, when Christ first entered into his Rest (the first moment of his Resurrection) because the Father began the Jewish Sabbath the first moment of his Rest after his six dayes Labour, is not solid nor sound : For there was a necessity for God the Father to begin his Rest at the end of his worke; otherwise a morall rule had not bin observed, viz. That a seventh part of Time be sanctified ; for six dayes being finished in creating the World, there was now a necessity of sanctifying the seventh Day wherein his rest began, least a morall rule should be exemplarily broken ; but there was no such necessity here ; for the whole Evening of the first day may be sanctified upon occasion of Christs Rest on some part of that day, and no morall rule broken hereby : nay there had bin a morall rule broken if the Christian Sabbath had not begun upon this Evening ; because hereby God should have lost a Sabbath Day within the compasse of seven dayes as they are measured by the Sun ; and this is directly crosse to the morality of the fourth command ; for if A whole night be lost (as these men reckon) only Time flowes on (they say) then it must be full seven dayes and a halfe before God have a Sabbath to begin : and this absurdity in the course of Time, I believe will not be found, in *Iosuahs* time nor in altering the beginning of the yeere in *Moses* time *Exod.* 12. for no morall rule was intrencht upon by these and such like alterations.

Thesis 73.

73. It is an ungrounded assertion to say that the Reasons of the change of the Day are the same for the change of the beginning of the Day. for 1. There was a Type affixed (as hath bin shewen) to that Jewish Sabbath but I never yet heard of any Type in respect of the beginning of the Sabbath. 2. Divine will and Institution changed the Day and that according to a morall rule, viz. That God hath one day in seven given him : but God could not begin the Sabbath with excluding the Evening before Christ

arose without breach of this Rule, as hath bin shewen : the day might be kept and changed without breach of that rule, but the beginning could not be changed but there would necessarily follow some breach thereof.

Thesis 74.

To thinke that the Sabbath must needs begin in the Morning, because we read not expressly after Christs Resurrection, that the Night should belong to the day following, nor is there any instance thereof as in the Old Testament and before Christs Resurrection it may be (they confesse) undeniably so found] I say, to thinke the Sabbath must begin in the Morning upon this ground, is somewhat like to his conceit who finding in the Old Testament that the seventh day is to be sanctified but not finding this expression, after Christs Resurrection, hence hee thought there was now no seventh Day to be sanctified. Those who can answer this Objection, may know how to answer thereby their owne argument, for the beginning of it at Morning, which is just like unto it : if indeed there were cleare Scriptures for the beginning of it at Morning in the new Testament, and none to shew the beginning of it at Evening, the Argument had much weight ; but this hath not yet appeared : old Testament evidences are not Apocrypha proofes in morall matters, in these mens consciences, who thus argue for the Morning.

Thesis 75.

To argue the beginning of the Sabbath at Morning, from the congruity and fittest of the season for holy Time rather then Evening, is no way faire nor rationall : for 1. There may be as much said (perhaps more) for the fittest and congruity of the Evening, if this arguing were evicting ; but we know the ground of all superstition hath bin humane wisdom, which puts out the Eagles eyes when it goes about to mend them ; and when it would better Gods worship by goodly seemings and trappings, it then destroyes it, at least corrupts it ; this only may be sayd that just as we lie downe with our hearts over night, so we finde them commonly in the Morning, the beginning of the Sabbath at Evening will force us in conscience to lie down over night with Sabbath hearts, which marvellously prepares for the receiving of Sabbath blessings the day ensuing.

Thesis 76.

If therefore the Sabbath doth not begin, neither according to the custom of civill nations, nor at midnight, nor Morning, what Time then must it begin at (from any colour of Scripture), but onely in the Evening ? at Evening therefore after the setting of the Light of the body of the Sun, wherein darknesse begins to be predominant over the Light

the Sabbath begins now, as the *Jewish* Sabbath began in former Times, and here let me say that old Testament proofes may be in this as in many other things, New Testament rules.

Thesis 77.

77.

If the Jewish Sabbath did begin and end at Evening, which was the last day of the Weeke, then the Christian Sabbath the First day of the weeke which immediatly succeeds the last, is to begin at Evening also; if the Sabbath in the first institution began at Evening, why should not the Christian Sabbath be conformed as neere as may be to the first institution? but we see out of *Gen. 1.* That as all other dayes began at the Evening or darke night, so it was not orderly or possible according to the morall rule God acted by, that the Sabbath should begin upon any other Time then the Evening, nor is it improbable but that *Ezekiel* fortells this that in the Christian Church, as the Gate for the Sabbath should not be shut untill the Evening, *Ezek. 46. 1, 2.* so by just proportion the time for opening of it, was the Evening before when the Sabbath began.

Thesis 78.

78.

Now although some deny the beginning of the Sabbath in *Gen. 1.* to be in the Evening (deceiving themselves and their readers with the ambiguity and various acceptation of the words *Evening* and *Morning*.) yet this is most evident, That the First day began with Night or darknesse which is called Night, *Gen. 1. 4, 5.* and consequently ended with day-light; let Evening and Morning therefore be taken how they will, yet its sufficient to prove that which we aime at, *viz.* that as the first day began with Night and ended at the end of Day-light, so by just consequence every other day did, even the Sabbath it selfe, which still begins the beginning of Night, which is all that which we meane by Evening, when we say that it begins then; which also the holy Ghost calls darknesse which darknesse, *Gen. 1. 2.* he calls Night, *vers. 5.* and which Night is all one with Evening.

Thesis 79.

79.

And if the Naturall (which some call civill, others the compound) day began first in the Evening, then surely it continued so; or if not, then this disorderly practise should have bin regulated againe; according to the first patternes, as the abuses crept into the Lords Supper were by *Paul. 1 Cor. 11. 23.* and as errors about Marriage were by our Saviour, telling them that *ab initio non fuit sic.*

Thesis 80.

80.

Nor should it be a wonder why the wise Creator should begin Time with darknesse, or the lesse noble part of the Day no more then why the Lord should begin the World with a rude and confused *Chaos* before a glorious

glorious World ; the progresse of his wisdom in making the whole World being for the most part from more imperfect things to perfect, from the *Chaos* to beauty ; from the servants, and furniture, to man the Lord and Master of this great house ; and so here, from darknesse to light ; the Sabbath also being a day of Rest was it not most proper to begin it then when man begins his rest which is the Night ? when also God began Rest from his work in the first Creation.

Thesis 81.

Some convinced by the evidence of the Text, that darknesse was before light, yet wrastle with their wits to make it neither part of the night nor part of time but only *punctum temporis*, and by this shift would make the first day to begin in the morning-light.

Thesis 82.

But was ever any *punctum temporis* (which is thought to be no part of time) called by the name of Night as this darknesse is ? *Gen. 1. 4, 5. with* 2. Was the World made in six dayes and is there a Heaven and Earth made within the time of this darknesse, and yet this time of darknesse to be no part of time, but onely a Mathematicall point, but no reall part of succeeding Time ? *Zanchy* long since hath largely confuted and crushed this Egge-shell, where the Reader may looke ; there was not indeed any Celestiall motion of the Heavens to measure this Time by, (for Master *Weemes* objects *tempus est mensura motus*) but by this Argument there was no Time till the fourth day, when the Sun and Starrs were created, nor is Time properly *mensura motu*, but as Eternity is the indeterminate duration of a thing together, so Time is the determinate duration of things by succession : which was evidently since Time began on the first moment of Creation.

Thesis 83.

Others who acknowledge this first darknesse to be part of Time, yet will not have it to be part of the Night-time ; because light (the habit) they say must go before Darknesse (the privation) because also this first darknesse is not so called Night, but the separated darknesse, *Gen. 1. 3.* when God separated the light into one Hemisphere, and darknesse into another.

Thesis 84.

But this arguing is almost against the expresse Letter of the Text, *Gen. 1.* wherein it is most evident that light was created, after darknesse had bin some time upon the face of the deepe ; which darknesse cannot be part of the Day-light, no more then blindnesse is a part of sight ; and therefore is a part of the Night, before this conceived separated darknesse could exist. Beside the separation of darknesse from light doth not

make any new darkenesse which is a new denominated darkenesse, but is the same darkenesse which was at first, onely the separation is a new placing of it, but it gives no new being to it.

85. *Thesis 85.*

Suppose also that light and darkenesse are *contraria privantia*, yet 'tis not true either in Philosophy or Divinity, that the habit must alway actually goe before the privation in the same subject; for the privation may be first if it be in *subjecto capaci*; 1. In a subject capable of the habit; for silence may be before speech in a man, and blindnesse and deafenesse in a man who never saw nor heard a word, because man is a subject capable of both, and so here darkenesse might be before light, because this subject of the first matter was capable of both.

86. *Thesis 86.*

Nor is it true in Divinity that the darkenesse and light were at first separated into two Hemispheres; or if they were, yet what orthodox Writer affirms that the supposed separated darkenesse onely is called Night?

87. *Thesis 87.*

For looke as the darkenesse did overspread the whole *Chaos*, and all the dimensions of it at the same time; why might not the light the habit be extended as far as was the privation before, and that at the same time? there being no globe or dense body of earth and waters (existing as now they doe) at that time created, and consequently no opaque and solid body to divide betweene light and darkenesse and so to separate them into two Hemispheres, as by this meanes it is at this day, unlesse wee imagine miracles without necessity; and that God then miraculously did it when there was no necessity of it. For the Element of fire being figuratively called light, it being (as *Junius* shewes) *proprietas essentialis ignis*; being also created in the superiour part of the vast *Chaos*; might therefore bee cast downe by a mighty hand of God (there being no ordinary meanes of Sun or Stars yet created to do it) into all the inferiour *Chaos*, and so make day. And the ascending of this light upwards againe might make it to be Night: and therefore although God separated betweene light and darkenesse, yet this separation seemes to be rather in respect of time, then in respect of place, or two Hemispheres: for the light when it was cast downe separated and scattered the darkenesse, and so excluded it, so that when there was light there was no darkenesse; when darkenesse, there was no light; and thus they succeeding and excluding one another, the Lord is said to separate them one from another, but not into two imagined Hemispheres, by which imagination of two Hemispheres it will be also very difficult to set downe when it was day and when it

was

was night, at this time of the Creation ; because in respect of one part of the Chaos it might be called day , in respect of the other Hemisphere of the Chaos it might be called night : and therefore it seems more suitable to the truth, that the descending of the Light made day thorowout the whole Chaos remaining, and the ascending of it to its proper place successively made night ; which as it answers many curious questions about the nature and motion of this light , so it yeelds a more then probable argument, that if the day-light continued twelve houres (which none question) why should not each night continue as long, and therefore that the first darknesse did continue such a time before the creation of the Light.

Thesis 88.

88.

But suppose this locall separation into two Hemispheres was granted, yet it will not follow from hence that this separated darknesse onely is called night, and that the darknesse before was no part of it : for if the day and night began at the imagined division of light and darknesse, then (this division being in an instant of time) neither could the day be before the night, nor the night before the day, but both exist and begin together ; and then it will follow that the beginning of the first day was neither in the morning nor evening, in darknesse nor light, in night or day ; but that it began in the morning and evening, day-light and dark night, together ; which is too grosse for any wise man to affirm, nor would the God of Order do it. Again, if the first darknesse which was præexistent to this Hemisphericall light and darknesse was no part of the night, then muchlesse was it any part of the first day-light ; and so no part of the naturall day ; which if any should affirm, they must deny the creation of the world in six daies, for its evident that the Heavens and Earth were made in the time of the first darknesse.

Thesis 89.

89.

To say that this first darknesse was part of the morning, and did belong to the morning-light, as now some time of darknesse in the morning is called morning, and therefore is called the womb of the morning *Psal. 110.2.* is a meer shift to prove the beginning of time to be in the morning, and an evasion from the evidence of truth. For 1. This first darknesse must either be the whole night, consisting as the light did of about twelve hours ; and then it cannot possibly be called morning or belong thereunto, or it must be part of the night, and that which came after the light another part of it, and then we may see a monstrous day which hath part of its night before it, and part after it ; beside its contrary to the Text, which makes the whole morning together, and the whole evening together, the whole day-light together, and so the whole night

together.

together. 2. That darknesse which by an improper speech we make to belong to the morning, in our ordinary account, is the latter part of the night or of the darknesse; but we read not in all the Scripture, nor is it sutable to any solid reason, to make the first beginning of Night or darknesse as part of the morning: Now this first darknesse (which is the beginning of darknesse) is called night, at least is the beginning of night; and therefore cannot be called morning, but evening rather, as we usually call the first beginning of darknesse after day light.

Thesis 90.

90.

That expresse Commandement *Levit. 23. 32.* to celebrate the Ceremoniall Sabbath from Even to Even doth strongly prove the beginning of the morall Sabbath at the same time; for why else is it called a Sabbath of rest, but because it is to be spent in duties of humiliation, as the other Sabbath in duties sutable to the nature of it? and hence the Lords care is greatly exact herein, 1. that no servile work be done, because it is a Sabbath, *vers 31, 32.* 2. That it be spent and sanctified from Even to Even, (meaning) like as you doe your weekly Sabbath. And hence the Lord saith not, You shall celebrate your day of Atonement from even to even, but (the Lord usually wrapping up argument in his words) *Your Sabbath:* as if he should say, You would account it a prophane thing not to celebrate your ordinary weekly Sabbath from even to even, or to doe any servile work on that day: this day is a Sabbath, and therefore you must sanctifie it from even to even, and therefore doe no servile worke herein.

Thesis 91.

91.

To imagine (as some doe) *That the ordinary Sabbath began at another time, because here God makes a new command, that it be from even to even in opposition to the other Sabbaths beginning; and that otherwise it had been enough to say, You shall celebrate this day as a Sabbath:* one may from the same ground imagine, that in other Sabbaths they might doe any servile work, because here also they are forbidden it; for it may be as well said, that otherwise it had been enough to say, You shall sanctifie this day as you do other Sabbaths: here therefore is no new institution of time from the beginning of the Sabbath, but of a new Ordinance, together with the application of time according to common and ordinary account: and the Lord expresseth from even to even (which makes up a naturall day) lest mans heart (which is soon weary of duties of Humiliation) should interpret it of an artificiall day; to prevent which mistake the Lord had good reason to set the distinct bounds of it from even to even.

Thesis 92.

92.

Nor can this Evening, be fairly interpreted of the former even before
Sun

Sun set, as taking in that also; for this evening is to begin at the evening of the ninth day, *vers. 32.* which evening of the ninth day is not the evening of that day about two or three of the clock, (for the tenth day only is called the day of Atonement, *vers. 27.* and therefore part of the ninth day is no part of the Atonement day) but as *Junius* well expounds it, at the evening of the ninth day, *puta quæ natus dies desinit*, at that nick of time, which is the *communis terminus* of the end of the ninth day and beginning of the tenth, you shall then celebrate your Sabbath: which curious exactness of the Lord, is partly to expresse his zeale for the full and plenary observation of the day, that he may not lose a moments time of honour, as also to shew what care they should have of holding out from the first point to the last period of that Sabbath.

Thefis 93.

And therefore it is a groundlesse deduction from the Text, to make this day to be of extraordinary length, and so an unfit measure for our ordinary Sabbath. And to say that there was a ceremony in beginning this day at even, is but *gratis dictum*, and can never be made good, unlesse it be by such fetches of wit which can mould the plainest History into the Image of a goodly Allegory, a most impudent course of arguing in *Au-* *August. ep.*
stins judgement, and in his time. *48.*

Thefis 94.

If the Sabbath do not begin at evening, why did *Nehemiah* (an exemplary Magistrate) command the Gates to be shut, when the Gates of *Jerusalem* began to be dark before the Sabbath, *Nehem. 13. 19.* was it not lest the Sabbath should be prophaned that night, by bringing in of wares and burdens thorow the Gates, as well as in the ensuing day? is it not expressly said, that he set his servants at these Gates that there might be no burden brought in upon the Sabbath day? is it not expressly said that he set the Levites to keep the Gates to sanctifie the Sabbath day? *vers. 19, 22.* Now if this evening was no part of the Sabbath, how could they then be said to sanctifie the Sabbath thereby?

Thefis 95.

To imagine that *Nehemiah* did this to prevent the prophaning of the Sabbath day after, is as if a man should shut his doors at noon against such Thieves as he knows will not come to hurt him untill mid-night be past. It would be weaknesse in a Magistrate to take away any considerable part of the week which God allows for labour to prevent that evil on the Sabbath which he knows he is sufficiently able to prevent at the approach of the day it selfe: for *Nehemiah* might easily have shut the Gates in the morning. if the Sabbath had not begun before; and might have better done it, then to cut so large a Thong out of the week time to prevent such defilement of the Sabbath day.

Thefis

Thesis 96.

96. When therefore the Gates of *Jerusalem* began to be dark, or as *Junius* renders the words, *quum obumbrarentur porte*, i. when they were shadowed by the descent of the Sun behind the mountains which compassed *Jerusalem*, and so did cast a shadow of darknesse upon the Gates of the City, somewhat sooner then in other places lesse mountainous; this shadow, being no part of the dark night, is truly said to be before, or (as the Hebrew is) before the face or looking out of the Sabbath; for although the Sabbath be said to begin at Sun-set, yet tis to be understood not of the setting of the body of the Sun visibly, but of the light of the Sun when darknesse begins to be predominant over the light, and men are forced to forsake their work: now just before this *Nebemish* shut the gates, at the common term and end of the six daies labour, and the Seventh daies rest; and therefore tis a weak objection which some make, to say that this evening was not part of the Sabbath, because the Gates are said to be shut before the Sabbath.

Thesis 97.

97. Its said the women who prepared spices for our Saviours body, that they rested the Sabbath, which is evident to be in the evening; and this they did not superstitiously (as some say) but according to the Commandment, *Luke 23. 53, 54, 55, 56*. if therefore these women began to rest according to the commandment of God upon the evening, then the evening by the same Commandment is the beginning of the holy Rest of the Sabbath. It is not only the commandment of God, that one day in Seven be sanctified, but also that it be sanctified from even to even.

Thesis 98.

98. Now that they began to rest in the evening is evident from these considerations:

1. That our saviour dyed the Ninth houre. *Luke 23. 44, 46*. which was about three of the clock in the afternoon. A little after, this *Ioseph* begs his body and takes it down because it was *ἡ παρασκευή* or preparation for the Sabbath *Mark 15. 42*. in which preparation its sayd that the Sabbath did *ἐκίπνε*, draw on, or shine forth *Luke 23. 54* now this shining or breaking forth of the Sabbath cannot be meant of the day light morning shining forth; for its a meare dream to think, that *Ioseph* should be so long a time in doing so little worke, from Saturday in the afternoon untill the next morning light, onely in taking of Christ from the Crosse, wrapping him in Linnen, and laying him in his own Sepulchre, which was nor far off, but neer at hand also, *Iohn 19. 42*. The shining forth of the Sabbath also stopt the women from proceeding to annoint Christs Body, after they had brought their Spices; and therefore if the shining forth of the Sabbath

Sabbath had been the morning after, they might certainly have had sufficient time to doe that worke in; the shining forth therefore of this Sabbath was in the latter evening in which the Sabbath began; and its said to shine forth by a metaphor, because it did then first appeare, or draw on; or, as *Piscator* and sundry others think, because about that time the Stars in Heaven, and the Lamps and Candles in houses began to shine forth; which is just then when darknesse is predominant, which is the beginning of the Sabbath at evening time.

2. If that evening had not begun the Sabbath, why did not the women (who wanted neither conscience nor affection, nor opportunity) annoynt his body that evening, but defer it untill the night after? what could stop them herein, but onely the conscience of the Commandment, which began the Sabbath that evening.

3. Either the Sabbath must begin this evening, or they did not rest the Sabbath according to the Commandment; for if they began to keep the Sabbath at morning light, then if they rested according to the Commandment, they must keep it untill the next morning light after, but its manifest that they were stirring, and in preparing their Oyntments long before that, even in the dark night before the light did appeare, as hath been formerly shewn.

Thesis 99.

Why the women did not goe about to embalm Christ's body the beginning of the dark evening after the Sabbath was past, but staid so long a time after till the dark morning, cannot be certainly determined; perhaps they thought it not suitable to a rule of God and prudence, to take some rest and sleep first, before they went about that sad work; and might think the morning more fit for it then the dark evening before, when their sorrowfull hearts and spent spirits might need mercy to be shewn them, by taking their rest awhile first. They might also possibly think it offensive to others presently to run to the embalming of the dead, as soon as ever Sabbath was ended, and therefore stayed till the dark morning, when usually every one was preparing and stirring toward their weekly work.

Thesis 100.

The Lord Christ could not lie three daies in the grave, if the Sabbath did not begin at evening; and for any to affirm, that the dark morning wherein he arose was part of this first day and did belong thereunto, is not onely to overthrow their own principles, who begin the Sabbath at the beginning of day light morning, but they also make the beginning of the Sabbath to be wholly uncertain, for who can tell at what time of this dark morning our Saviour arose?

Thesis 101.

Tis true, there are some parts of the habitable world, in *Russia*, and those Northern Countries, wherein for about a moneths time the Sun is never out of sight; now although they have no dark evening at this time, yet doubtlesse they know how to measure their naturall daies by the motion of the Sun; if therefore they observe that time which is equivalent to our dark evenings, and sanctifie to God the space of a day, as tis measured by the circling Sun round about them, they may then be said to sanctifie the Sabbath from even to even, if they do that which is equivalent thereunto; they that know the East, West, South, North points, do certainly know when that which is equivalent to evening begins, which if they could not do, yet doubtlesse God would accept their will for the deed in such a case.

Thesis 102.

If therefore the Sabbath began at evening from *Adams* time in innocency till *Nehemiabs* time, and from *Nehemiabs* time till Christs time, why should any think but that where the Jewish Sabbath the last day of the week doth end, there the Christian Sabbath the first day of the week begins? unlesse any can imagine some Type in the beginning of the Sabbath at evening; which must change the beginning of the day, as the Type affixed did change the day: or can give demonstrative reasons that the time of Christs Resurrection must of necessity begin the Christian Sabbath, which for ought I see cannot be done. And therefore it is a groundlesse assertion, *that the reasons of the change of the day are the same for the change of the beginning of it; and that the chiefe of the reasons for the evening, may be as well applyed against the change of the day it selfe, as of the time of it:* But sufficient hath been said of this. I shall onely adde this, that there is no truth of Christ but upon narrow search into it, hath some secret knots and difficulties, and so hath this about the beginning of the Sabbath; tis therefore humility and self-deniall to follow our clearest light in the simplicity of our hearts, and to wait upon the Throne of grace with many tears for more cleare discoveries untill all knots be unloosed.

The fourth Part.

THE
SANTIFICATION
OF THE
SABBATH.

WHEREIN
The true Rest of the Day, together
with the right manner of Sanctifying of
the Day, are briefly opened.

BY

THOMAS SHEPARD, Pastor of the Church of
Christ at Cambridge in New-England.

LONDON,

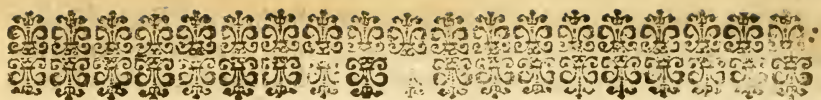
Printed for John Rothwell, and are to be sold at the
Sun and Fountain in Pauls Church-yard.

I 6 4 9.

**The generall Contents about the
Sanctification of the Sabbath.**

1. **T**He word *Sabbath* what it signifies, Thesis 1.
2. All weekly labour for the Rest of the Sabbath, Thesis 2.
3. The Rest of the Sabbath, the meanes for a higher end, Thesis 3.
4. As strict a Rest now required as was formerly among the
Iewes, and those places cleared which seeme contrary, Thesis
4, 5.
5. What worke forbidden on the Sabbath Day, Thesis 10.
6. Servile worke forbidden, and what is a servile worke,
Thesis 11, 12.
7. The holinesse required upon the Sabbath in five things,
Thesis 14.
8. A lamentation for prophanation of the Sabbath.

The



The Sanctification of the Sabbath.

Thefis. 1.



He word Sabbath properly signifies, not common, but Sacred or *Holy Rest*. The Lord therefore enjoynes this rest from labour upon this day, not so much for the Rest sake, but because it is a *Medium* or meanes of that holinesse which the Lord requires upon this day; otherwise the Sabbath is a day of idlenesse; not of holinesse; our cattell can rest but a common rest, from

labour as well as we; and therefore its mans sin and shame, if he improve the day no better then the beasts that perish.

Thefis 2.

And as the rest of the Day is for the holinesse of it, so is all the labour of the Weeke for this holy rest; that as the end of all the labour of our lives is for our rest with Christ in Heaven, so also of the six dayes of every weeke for the holy Rest of the Sabbath, the twilight and dawning of Heaven. For the eighth Commandement which would not have us steale, commands us therefore to labour for our Families and comforts in all the seasons of labour. This fourth command therefore which not onely permits but commands us to labour six dayes, must have another respect in commanding us to labour, and a higher end, which cannot be any thing else but with respect to the Sabbath; that as we are to watch unto Prayer, so wee are to worke unto the Sabbath, or so worke all the Weeke day that wee may meete with God and sanctifie the Sabbath Day.

Thefis 3.

As therefore the holinesse of the Sabbath is morall, because it is the end of the day; so is the Rest of the Sabbath (the immediate meanes to that end) morall also. Looke therefore what ever holy duties the Lord required of the *Jewes* which were not ceremoniall, the same duties hee requires of us upon this day; so what ever Rest he required of them for this end, he exacts of all Christians also.

Thefis 4.

Those that make the Sabbath ceremoniall, imagine a stricter Rest imposed upon the *Jewes* then Christians are now bound unto; because they

they place the ceremonialnesse of the Sabbath in the strict Rest of it; but we are bound to the same Rest for substance of it; and the ground for a stricter rest then wee are bound unto, will be found too light if well pondered.

5.

Thesis 5.

For though it be sayd that the *Iewes* might not bake, nor seeth meat upon this day, *Exod.* 16. 23. no nor make a fire upon it, *Ex.* 35. 3. no nor gather sticks upon it without Death. *Numb* 6. 15. 30. (all which things Christians now may lawfully do) yet none of these places will evince that for which they are alledged.

6.

Thesis 6.

For first it is not said, *Exod.* 16. 23. bake and seeth that to day which may serve you next day: but, that which remaines (*viz.* which is not sod nor baked) lay it up untill the Morning, and consequently for the morrow of the next day, which being thus layd up, I doe not finde that they are forbidden to bake, or seeth that which remaines upon the next day; but rather if they must use it the next day, they might then bake it or seeth it that day also, as they did that of the sixt day, and without which they could not have the comfortable use of it upon the Sabbath day: indeed it was as unlawfull to grind and beate the Manna in Mills and Morters, mentioned *Numb.* 11: 8. upon this day, as now to thrash and grind Corne this day; the meale therefore which did remaine, is not forbidden to be baked or sod upon this day; nor would Gods speciall and miraculous providence appeare in preserving it from wormes and stinking, if there had beene any baking of it the day before, and not rather upon the Sabbath Day.

7.

Thesis 7.

Although also they were forbidden to kindle fire upon this day, *Exod.* 35. 3. in respect of some use, yet they are not forbidden so to do in respect of any use whatsoever. For there was fire kindled for the Sabbath sacrifices, and it would have bin a breach of the rule of mercy, not to kindle a fire for the sick and weake in the wilderness. *Nehemiah* also a man most strict and zealous for the Sabbath, yet had such provision made every day as could not be drest nor eaten without some fire upon the Sabbath day, *Nem.* 5. 18. and the Sabbath not being a fast but a feast in those times as well as these, hence its not unsuitable to the time to have comfortable provisions made ready, provided that the dressing of meat be not an ordinary hindrance to publike or private duties of holinesse upon this day, *Exod.* 12. 16. this kindling of the fire here forbidden must therefore be understood in respect of the scope of the place, *viz.* not to kindle a fire for any servile worke, no not in respect of this particular use of it, *viz.*

to further the building of the Sanctuary and Tabernacle, made mention of in this Chapter : for its said whosoever shall do any worke therein, (1. any servile worke which is more proper for the weeke time) shall be put to death, *verse 2.* there is therefore either no dependance of these words in the third *verse* with those in the second, or else we must understand it of kindling fires restrictively, for any servile worke which is there forbidden not only the *Jews* but us Christians also.

Thesis 8.

8.

The man that gathered sticks on the Sabbath, *Numb. 15. 30.* was put to death ; what for gathering of sticks onely ? why then did not the just God put them to death who were the first offenders (and therefore most fit to be made examples) who went out to gather Manna upon this day ? *Exod. 16.* This gathering of sticks therefore, though little in it selfe, yet seemes to bee aggravated by presumption ; and that the man did presumptuously breake the Sabbath, and therefore its generally observed that this very example followes the Law of punishing a presumptuous transgressor with death in this very Chapter : and though it be said that they found a man gathering sticks, as if it were done secretly, and not presumptuously, yet we know that presumptuous sins may be committed secretly as well as openly, though they are not in so high a degree presumptuous as when they are done more openly : the feare of the Law against Sabbath breakers, might restraints the man from doing that openly, which before God was done proudly, and presumptuously ; and though *Moses* doubted what to do with the man, who had that capitall Law given him before against Sabbath breakers, yet they might be ignorant for a time of the full and true meaning of it, which the Lord here seemes to expound, *viz.* that a Sabbath breaker sinning presumptuously is to be put to death : and although it be doubted whether such a Law is not too rigorous in these Times, yet wee do see that where the Magistrate neglects to restraints from this sinne, the Lord takes the Magistrates worke into his owne hand, and many times cuts them off suddenly who prophane his Sabbath presumptuously : and tis worth enquiring into whether presumptuous Sabbath breakers are not still to bee put to Death : which I doubt not but that the Lord will either one day cleare up, or else discover some specialty in the application of this judicall Law to that Polity of the *Jewes*, as most fit for them and not so universally fit for all others in Christian Common-wealths ; but this latter I yet see no prooffe for : nor do I expect the clearing up of the other while the temper of the Times is loose and Luke warme.

Thesis 9.

9.

Considering therefore that some worke may be done upon the Sabbath.

bath, and some not, and that mans heart is apt to run to extreames, either to grosse prophaneſſe or Pharisaicall ſtriſtneſſe; we are therefore to enquire, what workes wee muſt reſt from, and what not from, upon the Sabbath Day.

Theſis 10.

10. If the Scriptures may bee judge herein, wee ſhall finde that when they forbid all manner of worke, they interpret this of *Servile Worke*. The worke forbidden in the annuall Sabbaths, (which did but ſhadow out the reſt on this Sabbath) it is ſervile worke *Levit. 23. 7, 8.* and hence the reſt on the Sabbath (in this fourth command) is oppoſed to the labour on the weeke dayes which is properly ſervile, lawfull to be done then, but unlawfull upon the Sabbath Day.

11. *Theſis 11.*

The Schoolmen, and ſome of their late Idolizers (like the Pharifees of old) ever blind in interpreting the ſpiritualneſſe of the Law of God, deſcribe a ſervile worke in that manner, ſo as that the grinding of water-mills and windmills, as alſo the counſells of Lawyers to their Clients, the Herring Trade of Fiſhermen are with them no ſervile workes on this day; and indeed they ſcarce make any worke ſervile, but what is ſlavish and externall bondage and burden.

12. *Theſis 12.*

But if wee conſult with Scriptures and the very words of this fourth Commandement, wee ſhall finde two things concurring to make up a ſervile worke. 1. If any worke be done for any worldly gaine profit or livelyhood to acquire and purchaſe the things of this life by; (which is the principall end of weeke day labour, *Eph. 4. 28. 1 Theſſ. 4. 12.*) this is a ſervile worke, all one with what the Commandement calls *Thy worke*: Hence buying, ſelling, ſowing, reaping, which are done for worldly gaine are unlawfull on this day, being therefore ſervile works: hence alſo worldly ſports and paſtimes (which are ordained of God to whet on worldly labour, not neceſſary every day but onely at ſome ſeaſons) are therefore moſt proper appurtenances unto dayes of labour, and are therefore unlawfull upon this day: holy Times are no more to bee ſported on, then holy places; hence alſo on the other ſide, to rub the eares of Corne, to dreſſe meat for comfortable nourishment of man, becauſe they reſpect not worldly gaine, are no ſervile workes nor yet unlawfull, but may be more lawfully done for the comfort of man then to lead his horſe to the water this day, *Luke 6. 2. & 13. 15 & 14. 5.* hence alſo ſuch works as are done onely for the preſervation of the Creature as to pull a ſheepe out of a ditch, to quench fire in a Towne, to ſave Corne and Hay from the ſudden inundation of Water, to keepe Fire in the Iron mills, to ſit

at stern and guide the ship, and a thousand such like actions, being not done properly for worldly gain are not unlawfull; God himselfe not ceasing from works of preservation, when he did from those of creation: hence also such works as are not works of immediate worship, but onely required necessarily thereto, as killing the Sacrifices in the Temple, travelling a Sabbath daies journey to the publique assemblies, being no servile workes for outward gaine, are not unlawfull upon this day.

2. Such worldly works, which though they be not done for worldly gaine or profit, yet if by a provident care and foresight they might be done as well the weeke before, or may as well be done a week after the Sabbath, these also are servile works: for thus the Commandment expresseth it, *Six daies thou mayst doe all thy work*, (meaning which can be done as well the week before) and if all cannot be done, if it may therefore be as well done the week after. Hence the building of the Tabernacle (which was not so much for mans profit as Gods honour) because it might be done upon the six daies seasonably enough. Hence it is prohibited upon the Sabbath day, *Exod 31*. if a man hath Corn in the field, though he may pretend that the weather is uncertain, and it is ready to be brought in to the Barn, yet he is not to fetch it in upon the Sabbath day, because there is no eminent danger of spoyle the Munday after, and then he may fetch it in as well as upon that day: the like may be said concerning Sea-mens setting sayle upon the Sabbath day, though they be uncertaine of a faire gale upon the day after. Yet we must trust Gods providence, who almost in all such matters keeps us at uncertainties: hence also the sweeping of the house ought not to be done now, if it may as well be done the day before: so also to buy any things at shops, or to wash clothes; if they may be done the week before or after, they must not be done upon this day: hence on the other side works of necessity, which cannot be so conveniently done the day before or after, are not unlawfull upon this day, as to fie in persecution, to watch the City, to fight with the enemy, *Matt 24. 24. 2 Kings 1. 2* Hence also works of necessity, not onely for preservation of life, but also for comfort and comeliness of life, are not unlawfull: for tis a grosse mistake to thinke that works onely of absolute necessity are allowed onely upon this day: for to lead an Ox to water, which in the strictest times was not disallowed of, is not of absolute necessity; for it may live more then a day without it; onely its necessary for the comfort of the life of the beast: how much more is allowed to the comfort of the life of man? the Disciples possibly might have lived longer then the Sabbath without rubbing Corn eares, and men may live on Sabbath daies generally without warm meat, yea they may fast perhaps all that day; yet it is not unlawfull to cate such meat, because its necessary for the comfort of life.

Hence also to put on comely garments, to wash hands and face, and many such things as are necessary for the comeliness as well as the comfort of life, are not unlawfull now: there is sometime an inevitable necessity by Gods providence, and sometime a contracted necessity through want of care and foresight; in this case the work may sometime be done, provided that our neglect beforehand be repented of: in a word, he that shall conscientiously endeavour that no more work be done on the Sabbath then what must be done for the ends mentioned, that so he may have nothing else to doe but to be with God that day, shall have much peace to his own conscience herein, against Satans clamours: hence lastly, not onely outward servile work, but servile thoughts, affections, and cares, are to be cast off this day from the sight of God, as others are from the eyes of men; servile thoughts and affections being as much against the fourth Commandment as unchaste and filthy thoughts against the seventh.

Thesis 13.

13. That we are to abstaine from all servile work, not so much in regard of the bare abstinence from work, but that having no work of our own to mind or doe, we might be wholly taken up with Gods worke, being wholly taken off from our own, that he may speak with us, and reveale himselfe more fully and familiarly to us (as friends doe when they get alone) having called and carried us out of the noyse and crowd of all worldly occasions and things.

Thesis 14.

14. Holy rest therefore being for holy work, it may not be amisse to enquire what this work is, and wherein it consists: for which end I shall not instance in any the particular severall duties in publique and private, of holiness and mercy, because this is to be found in all who write upon this subject: I shall onely speake of that kind of holiness which the Lord requires in all publique and private duties, and is to run thorough them, and as it were animate them; and in truth to finde out this, and observe this, is one of the greatest difficulties (but yet the greatest excellency) of a Christian life. It consists therefore in these five things.

Thesis 15.

15. The first; The Holiness upon this day ought to be Immediate: I doe not meane, without the use of publique or private means, but in respect of worldly things: for we are commanded to be holy in all manner of conversation all the week in our worldly affaires, 1 *Pet.* 1. 17. Holiness is to be writ upon our cups and pots, and horse-bridles, and ploughs, and sickles *Zech.* 14. 20. 21. but this holiness is more mediate we enjoy God by and in the creature, and in our weakly occasions and providences: but
do

prophane the Sabbath that pretends Conscience,) why then doth *Jeremy* call upon Princes to see that it bee not prophaned, with promise of having their Crownes and Kingdomes preserved from wrath if thus they do, and with threatning the burning up and consuming of City and Kingdome if this they do not *Jeremy* 17. 19. 25. 27. if civill Magistrates have nothing to do herein, they then have nothing to doe to preserve their Crownes, Kingdomes, Scepters, Subjects from fire and Blood and utter ruine : *Nehemiah* was no Type of Christ, nor were the Kings of Israel bound to see the Sabbath kept as Types of Christ ; but as nursing Fathers of the Common-Wealth, and because their owne subjects were within their Gates and under their power ; and therefore according to this morall Rule of the fourth Commandement, they were bound not onely to keepe it themselves, but to see that all others did so also. 'Tis true, civill Magistrates may abuse their power, judge amisse, and thinke that to be the command of God, which is not ; but wee must not therefore take away their power from them, because they may pervert it and abuse it ; wee must not deny that power they have for God, because they may pervert it and turne the edge of it against God : for if upon this ground the Magistrate hath no power over his Subjects in matters of the first Table, hee may have also all his feathers pul'd from him, and all his power taken from him in matters of the second Table ; for we know that hee may worke strange changes there and pervert Justice, and Judgement exceedingly : wee must not deny their power because they may turne it awry and hurt Gods Church and people by it, but (as the Apostle exhorts, *1 Tim* 2. 1. 2.) to pray for them the more, that under them we may live a peaceable life in all Godlinesse and Honesty : its a thousand times better to suffer persecution for Righteousnesse sake and for a good Conscience, then to desire and plead for toleration of all Consciences, that so (by this cowardly device and lukewarme principle) our owne may be untoucht : it was never heard of untill now of late that any of Gods Prophets, Apostles, Martyrs faithfull Witnesse, &c. that they ever pleaded for liberty in error, but onely for the Truth, which they preacht and prayd for, & suffered for unto the death ; and their sufferings for the truth with Zeale, Patience, Faith, Constancy have done more good, then the way of universall toleration is like to doe, which is purposely invented to avoyd trouble. Truth hath ever spread by opposition and persecution ; but error being a Child of Satan hath fled, by a zealous resisting of it.

Sick and weake men are to be tender'd much, but Lunatick and Phranticke men are in best case when they are well fettered and bound : a weake Consci-

Conscience is to be tendered, an humble Conscience tolerated ; errors of weaknesse, of wickednes; are with all gentlenesse to be handled: the liberty given in the raig of Episcopacy for Sports and Pastimes, and May-games upon the Lords Day, was once loathsome to all honest minds ; but now to allow a greater Liberty, to Buy, Sell, Plow, Cart, Thrash, Sport, upon the Sabbath day, to all those who pretend Conscience, or rather, that they have no Conscience of one day more then an other, is to build up *Jericho*, and *Babel* againe, and to lay foundations of wrath to the Land; for God will certainly revenge the pollutions of his Sabbaths : if God be troubled in his Re^l, no wonder if hee disturbs our peace ; some of the Ancients thinke that the Lord brought the flood of Waters upon the Sabbath day as they gather from *Gen* 7 10. because they were growne to be great prophaners of the Sabbath; and we know that *Prague* was taken upon this day. The day of their tinnie, began all their sorrowes which are continued to this day to the amazement of the World : when the time comes that the Lords precious Sabbaths are the dayes of Gods Churches Rest, then shall come in the Churches peace, *Psal.* 2. 13 14. The free grace of Christ must first begin herein with us, that wee may find at last that Rest which this evill World is not yet like to see, unlesse it speedily love his Law more, and his Sabbaths better.

I could therefore desire to conclude this doctrine of the Sabbath with teares, and I wish it might be matter of bitter lamentation to the mourners in *Sion*, everywhere to behold the universall prophanation of these precious times and seasons of refreshing, toward which, through the abounding of iniquity, the love of many who once seemed zealous for them, is now grown cold : the Lord might have suffered poore, worthless sorrowfull man to have worne and wasted out all his daies in this life in wearinesse, griefe, and labour, and to have filled his daies with nothing else but work, and minding of his own things, and bearing his own necessary cumbers and burdens here, and never have allowed him a day of rest untill he came up to heaven at the end of his life ; and thus to have done would have been infinite mercy and love, though he had made him grind the Mill onely of his own occasions, and feele the whip and the lash onely of his daily griefs and labours, untill dark night came ; but such is the overflowing and abundant love of a blessed God, that it cannot containe it selfe (as it were) so long a time from speciall fellowship with his people here in a strange land, and in an evill world, and therefore will have some speciall times of speciall fellowship and sweetest mutuall embracings ; and this time must not be a moment, an houre, a little, and then away againe ; but a whole day, that there may be time enough

nough to have their fill of love in each others bosome before they part ; this day must not bee meerly occasionall at humane Liberty and now and then, least it be too seldome, and so stranges grow betweene them ; but the Lord (who excells and exceeds poore man in Love) therefore to make all sure hee sets and fixeth the Day and appoints the Time, and how oft to meete, meerly out of love, that weary man may enjoy his rest, his God, his love, his heaven as much and as often as may be here, in this Life, untill hee come up to glory to rest with God ; and that because man cannot here enjoy his dayes of glory, hee might therefore foretaste them in dayes of grace ; and is this the requitall and all the thanks hee hath for this heart-breaking love ? to turne back upon God, and slight these Times, to grow weary of them, and the sweete presence and fellowship and love of God in them, to dispute away these dayes with scorne and contempt, to smoke them away with Prophannesse, and madde mirth, to Dreame them away with Vanity, to Drinke, to Sweare, to Ryot, to Whore, to Sport, to Play, to Card, to Dice, to put on their best Apparrell that they may dishonour God with greater pompe and bravery, to talke of the World, to bee later up that day then any other day of the Weeke, when their owne Irons are in the fire, and yet to sleepe Sermon, or scorne the Ministry, if it comes home to their Consciences ; to tell Tales, and breake Jestes at home, or (at best) to talke of Forraigne or Domesticall newes onely to passe away the time, rather then to see God in his Workes and warme their hearts thereby, to thinke God hath good measure given him, if they attend on him in the Foore-noone, although the After-noone bee given to the Devill, or sleepe, or vanity, or foolish pastimes ; to draw neere to God in their bodies, when their Thoughts, and Hearts and Affections are gone a Hunting or Ravening after the World the Lord knowes where, but farre enough off from him : doe you thus requite the Lord for this great love, oh foolish people and unwise ? doe you thus make the dayes of your rest and joy, the dayes of the Lords sorrow and trouble ? doe you thus weary the Lord when hee gives rest unto you ? was there ever such mercy shewen, or can there bee any greater love upon Earth, then for the Lord to call to a wicked sinfull Creature, which deserves to bee banisht for ever out of his Presence, to come unto him, enter into his Rest, take his fill of love, and refresh it selfe in his Bosome in a speciall manner all this day ? And therefore can there be a greater sinne above ground committed out of Hell then thus to sinne against this love ? I do not thinke that the single breach of the Sabbath (as

to sport or feast inordinately) is as great a sinne as to murder a man (which some have cast out to the reproach of some zealous for the observation of the Sabbath Day, truly the Lord knowes) for I believe their Milke sod over if thus they sayd ; but I speake of the Sabbath under this notion and respect, and as herein Gods great love appears to weary, sinfull, restless man, as a day wherein all the treasures of his most rich and precious Love are set open ; and in this respect let any man tell mee what greater sinne hee can imagine, then sinnes against the greatest Love ? The same sinnes which are committed upon other dayes in the Weeke are then provoking sinnes, but to commit these sinnes upon the Sabbath Day, is to double the evill of them ; Drinking and Swearing, and Rioting, and vaine Talking, &c. are sinnes on the Weeke-day, but they are now but single sinnes ; but these and such like sinnes on the Sabbath Day are double sinnes, because they are now not onely sinnes against Gods command, but also against Gods Sabbaths too, which much aggravates them ; and yet men mourne not for these sinnes ; had the Lord never made knowne his Sabbaths to his Churches and People in these dayes, they might then have had some excuse for their sinne ; but now to prophane them since God hath made them knowne to us, especially the English Nation and People to do it, upon whom the Lord hath shined out of Heaven with greater light and glory in this point of the Sabbath ; above any other places and Churches in the World, what will they have to say for themselves, with what Fig-leaves will they hide this nakednesse before the Tribunall of God ?

The Lord might have hid his Sabbaths from us and gone to another People, that would have beene more thankfull for them, and glad of them then wee have beene ; and yet hee hath beene loth to leave us ; and doe wee thus requite the Lord ? surely hee hath no need of the best of us, or of our attendance upon him upon these dayes ; its onely his pittie, which seeing us wearied with sorrowes and wearying our selves in our sinnes, makes him call us back to a Weekly rest in his Bosome, who might have let us alone and tyred out our hearts in our owne folly and madnesse all our dayes ; and do wee thus requite the Lord ? Certainly the time will come wherein wee shall thinke (as once *Jerusalem* did in the dayes of her affliction) of all our pleasant things wee once had in the dayes of our prosperity ; certainly men shall one day mourne for the losse of all their precious time, who mispend it now, and (above all Times) for the losse of their precious pleasant Sabbath seasons of refreshing, which once they had given them

them to finde rest and peace in ; when the smoke of their torment in everlasting burning shall ascend for ever and ever, wherein they shall have no rest day nor night ; you shall remember and thinke then with teares trickling downe your dry cheekes now of the Sabbaths, the pleasant Sabbaths, that once you had, and shall never see one of those dayes of the Sonne of man more : you shall mourne then to see *Abrahams* bosome a farre off and thousand thousands at rest in it, where you also might have bin as well as they if you had not despised the rest of God here in the bosome of his Sabbaths.

You shall then mourne and wring your hands, and teare your haire, and stampe and grow mad, and yet weepe to thinke that if you had had a heart to have spent that very time of the Sabbath in seeking God, in drawing neare to God, in resting in God, which you did spend in idle Talke, and Idleness, in Rioting and Wantonnesse, in Sports and Foolishnesse upon this day, you had then been in Gods Eternall Rest in Heaven, and for ever blessed in God. Its sayd *Jerusalem* remembered in the day of her affliction all her pleasant things, when the Enemy did mock at her Sabbaths, and so will you remember with sad hearts the losse of all your pretious seasons of grace, especially then, when the Devills and Heathens and damned Outcasts, who never had the mercy to enjoy them, shall mock at thee for the losse of thy Sabbaths : Verily I cannot thinke that any men that ever tasted any sweetness in Christ or his Sabbath, and felt the unknown refreshings of this sweete Rest, but that they will mourne for their cold affections to them and unfruitfull spending of them before they die ; otherwise never goe about to bleare mens eyes with Discourses and Invectives and Disputes against them, or with carnall Excuses for your licentious spending of them ; for doubtlesse you taste not, and therefore know not what they are ; and you will one day bee found to be such as speake evill of the things you know not. *Heere ye despisers and wonder*, and perish ; is the infinite Majesty and glory of God, so vile is your eyes that you do not thinke him worthy of speciall attendance one day in a Weeke ? doth hee call you now to Rest in his Bosome, and will you now kick his Bowells, despise this Love, and spit in his Face ? doth hee call upon you to spend this day in holinesse, and will you spend it in Mirth, and Sports and Pastimes and in all manner of licentiousnesse ? Hast thou wearied God with thine iniquities, and thy selfe in thine iniquities all the weeke long, (for which God might justly cut thee off from seeing any more Sabbaths) and doth the Lord Jesus (instead of recompencing thee

Lam. 1.7

thus) call you back againe to your resting place ? and will you now weary the Lord againe, that hee cannot have rest or quiet for you one day in a Week ? Oh that wee could mourne for these things : and yet walke abroad the face of the whole Earth at this day, and then say where shall you finde almost Gods Sabbaths exactly kept ? viz. with meete preparation for them, delight in them, with wonderment and thankfulness to God after the enjoyment of them ? all the World knowes to whom the barbarous Turkes do dedicate their Frydayes, the Jewes also how they sanctify their Saturdayes, to the Lord *Jehovah* indeed, but not unto the Lord their God. What account the Papists put upon the Sabbath's not onely their writings (which levill it with all other Holy dayes) but also their loose practise in Sports and Revellings upon this day beare sufficient witnesse : and oh that wee had no cause to wash off this spot with our teares from the beautifull and pleasant face of the glorious grace and peace, which once shined in the German Churches, by whose Graves wee may stand weeping and say, this is your misery for this your provoking sinne : *Scotland* knowes best her own integrity, whose lights have bin burning and shining long in their clearenesse in this particular. But *England* hath had the name, and worn this Garland of glory, where-with the Lord hath crowned it above all other Churches. But how hath that little flock of slaughter, which hath wept for it, and preacht, and printed, and done, and suffered for it, been hated and persecuted ? who have been the scorne and shame, and reproach of men, but a company of poore weaklings, for going out a few miles to heare a faithfull painfull Preacher, from those idle shepheards, who either could not feed them with knowledge and understanding at home, or else would not doe it through grosse prophannesse, or extreame idlenesse ? And now, since God hath broken the yoke of their oppressors, and set his people at liberty to returne to *Sion* and her solemne assemblies as in daies of old, and hath given to them the desires of their hearts, that they may now be as holy on the Sabbath as they will, without any to reproach them, at least to countenance such reproaches of them : Now I say, when one would think the precious Sabbaths (which so many of Gods servants in former time have brought down to this generation, swimming in their teares and prayers, and which many in these daies have so much looked and longed for) that every eye should be looking up to Heaven with thankfulness for these, and that every heart should embrace Gods Sabbaths with tears of joyfulness, and bid this deare and precious friend welcome, and lie and rest in their bosome ; and so I
doubt

doubt not but that *England* hath yet many a corner full of such precious Jewels, to whom Gods Sabbaths are yet most precious and glorious, and who cannot easily forget such blessed seasons and means in them, whereby (if ever the Lord did good unto them) they have been so oft refreshed, and wherein they have so oft seen God, wherein they have so oft met with him, and he with them; but whose heart will it not make to relent and sigh, to heare of late a company (not of ignorant debosh't persons, malignants, prelaticall, and corrupt and carnall men) but of such who have many of them in former times given great hopes of some feare of God, and much love to Gods Ordinances and Sabbaths; and now (what hurt the Sabbaths or Ordinances of the Lord Jesus therein have done them, I know not, but) it would break ones heart to see what little care there is to sanctifie the Sabbath, even by them who think in their judgements that the day is of God. What poor preparation for it, either in themselves or families! what little care to profit by it, or to instruct and catechize their families, and to bring them also in love with it! what secret wearinesse and dead-heartednesse (almost wholly unlamented) remains upon them! what earthly thoughts, what liberty in speech about any worldly matter, presently after the most warning Sermon is done! that the Lord Jesus hath scarce good carcasses and outsid'es brought him, which cannot but threaten more crows to pick them unlesse they repent: and yet this is not so sad as to see the loosenesse of mens judgements in this point of the Sabbath, whereby some think a Sabbath lawfull, but not necessary (in respect of any command of God;) nay some think it superstition to observe a weekly Sabbath, which should be every day (as they imagine;) they have allegorized Gods Sabbaths, and almost all Gods Ordinances out of the world, and cast such pretended Antichristian filth and pollution upon them, that spirituall men must not now meddle with them; nay verily, all duties of the morall Law, and fruitfull obedience and holy walking, and sanctification, graces, and humiliation, and such like, are the secret contempt of many, and the base drudgery for a mil-horse and legall Christian, rather then for one that is of an Evangelicall frame; and herein Satan now appears with the ball at his foot, and seems to threaten in time to carry all before him, and to kick and carry Gods precious Sabbaths out of the world with him, and then farewell deare Lord Jesus with all thy sweet love and life, if Sabbaths be once taken from us by the blind and bold disputings of wretched men; authority as yet upholds them (which is no small mercy) and the favour of Christs sweetnesse in them, and the externall brightnesse of the beauty of them, do still remaine on many with that strength and glory, that it

is.

is not good policy for the prince of darknesse now to imploy all his forces against the gates of the Sabbath : but the time hastens wherein the assault will be great and fierce and I much feare that for the secret contempt of these times, the Lord in dreadfull justice will strengthen delusions about this day to break forth and prosper; and then pray you poor Saints of God and hidden ones, that *your sight may not be in the Winter, nor on the Sabbath day:* but woe then to them that give sucke, woe then to the high Ministry that should have kept these Gates, woe then to that loose and wanton generation rising up, who thinke such outward formes and observation of daies to be too coarse and too low and mean a work for their enobled spirits which are now raised higher and neerer God then to look much after Sabbaths or Ordinances, graces or duties, or any such outward forms; for I doubt not but if after all the light and glory shining in *England* concerning Gods Sabbaths, if yet they are not thereby become precious, but that the Lord will make them so by his plagues, if this sin once get head, God will burn up the whole world, and make himselfe dreadfull to all flesh, untill he hath made unto himselfe a holy people, and a humble people, that shall *love the dust*, and *take pleasure in the very stones of his house*, and love the *place where his Honour dwels*, and long for the time wherein his presence and blessing shall appeare and be poured out upon the Sabbath day. Its matter of the greatest mourning, that they above all other should trouble Gods rest, wherein perhaps their soules have found so much rest, or might have done; that in these times, wherein the Lord Jesus was comming out to give unto his house his Ordinances, and unto his people his Sabbaths and daies of rest every way, that now they above all others should offer to pull them out of his hand, tread them under foot, and hereby teach all the prophane rout in the world to doe the like with a quiet conscience, and without any check by their reasonings; that now when God is wasting the Land, and burning down its glory, for the sins against his Sabbaths, that just at this time, more then ever should rise up to pollute and prophane this day. The Lord grant his poor people to see cause at last to mourne for this sin, that the rest of the Sabbath may be rest to their soules, especially in this weary houre of Temptation, which is shaking all things, and threatens yet greater troubles unto all flesh. The Lord Jesus certainly hath great blessings in his hand to poure out upon his people in giving them better daies, and brighter and more beautifull Sabbaths, and glorious appearances; but I feare, and therefore I desire that this unwise and unthankfull generation may not stand in their own way, least the Lord make quick work, and give those things to a remnant to enjoy, which others had no hearts to prize.

